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ON THE PROPER SANCTIFICATION OF THE LORD's DAY.

WHAT can be a more delightful sight than to witness a little family assembled in good order, without noise or confusion, upon the Lord's-day morning, to bend the knee together before God in social worship! To see them then walking together in company to the sanctuary of God, the children cheerfully leading the way, while the parents bring up the rear, until they all appear before God in Zion. To see the orderly demeanour of the whole family during worship; and, when it is over, to see them all retiring in the same becoming manner in which they entered the courts of the Lord. To follow them to their dwelling, and see them all assembled there, in the same lovely manner in which they appeared before their departure, while the sacred book is again read, and the various services in which they have been engaged are recalled to mind, that they may be strengthened in memory. To see them sitting down to a repast, prepared without disorder, and which is rather calculated to strengthen them for the future sacred exercises of the day, than to pamper the appetite, and make it impossible to sanctify the rest of the Sabbath aright. To see them returning again to the worship of God, in the same deliberate and pious manner in which they attended the first service, and to see the same conduct repeated when the service is over. To hear the scriptures again read in a proper manner, and to see the whole family uniting in the praises of God, until the day is closed as it was begun, with a solemn address to the great object, whose day it is. This is a sight at which the attending angels must rejoice. The divine Father must feel himself honoured, and behold them with complacency. The Lord Jesus Christ, will, without question, reveal his grace to them, and the Holy Spirit will communicate such a sacred satisfaction to their spirits, that they shall enjoy a heaven in their souls, even while they are tabernacling in this lower world. They will thus be fitted for the duties of the ensuing week; they will enjoy a sweet reflection upon the day that is gone by, and they will feel holy anticipation of that which is expected shortly to succeed; and, when, at length, the spirit of either of them is called to the skies, it will be to engage in the same delightful exercises, where the worship will be perfect, and Jehovah's face shall be beheld in righteousness, and the solemnities be without termination to eternity.

All that is necessary to the enjoyment of such a Sabbath as this is the spirit of faith, and a little *prudent management*. If the

hearts of the parents are one, to serve God, it may be accomplished with the greatest ease and satisfaction. It only requires to look forward a little, and to take care that the things which are necessary to the due sanctification of the day, shall be attended to in proper time in the week; and who, that considers his obligation to keep the Sabbath-day holy to the Lord, would be unwilling to do this? Only let the heads of families be *serious*, and *affectionate, and uniform*, and their families may, with the divine blessing, easily be brought into proper order, and the Sabbath will be, to their children and servants, as well as to themselves, "*a delight, holy to the Lord, and honourable.*" And if, when this duty is begun to be put in practice, they have those about them who appear to be untractable, they will generally be wrought upon by a proper conduct more easily than they may imagine. "Them that honour me, (saith God,) I will honour; while those that despise me shall be lightly esteemed."

It is folly to drive off to Saturday night what might be better attended to before; and, if any thing is wished to be done, that cannot, without hindering the proper sanctification of the Sabbath-day, it is, surely, much better to leave it to the following week; and nothing should, upon any account, be left to be attended to on the Sabbath morning, except sickness, or other absolutely unavoidable cause, renders it indispensable.

It should, also, be constantly remembered, that the Sabbath is not intended to be a rest of *sloth*, but a *spiritual rest!* therefore, the morning of the day is not to be spent in slumber, to such an undue length that it will be impossible to attend to all the spiritual duties which we should then regard, or indeed to any of them, except in a hurried and irreverent manner. God hath said, "Cursed be he that doeth the work of the Lord deceitfully, or negligently!" But, if the necessary preparations are driven off to the last moment, and are to be made when we ought to be occupied in some of the spiritual exercises of the day, it is impossible but that we should come under this tremendous denunciation.

Neither should we suppose, that all that is required of us is to bring our bodies, in any manner that may be, to the public assembly; and that it will do, if we are in time for the text! Alas! this is an awful sign that the heart is in a most unsanctified state, and it will not be surprising if such are left to give up the worship of God altogether, and are judicially hardened against his fear. Rehoboham "did evil, because he prepared, or fixed not his heart to seek the Lord!" and, if we imitate him, we shall do evil likewise, and, sooner or later, we shall discover it, if grace prevent not, to our awful cost.

Some persons complain, that they get no good by public ordinances. How should they, when God has not been in all their thoughts, and the whole of the time before their appearance in the public assembly has been occupied about any thing rather than the concerns of religion? Such persons, certainly, are not in a fit state to hear to any advantage; but, if it is the gospel that is preached where they are accustomed to attend, such should consider who hath said, "Is the spirit of the Lord straitened; are these his doings? Do not my words do good to him that walketh uprightly?" Let us, then, con-

sider our ways, and, as the Apostle said to the Hebrews, "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear." If we have offended, in times past, it is meet to be said unto God, "I have sinned, but I will do so no more." There is a "fountain opened for sin and uncleanness," and God delighteth to "multiply pardons," for his sake who suffered upon the cross: "He will speak peace unto his people, and to his saints, but let them not turn again to folly."

Some of the principle things that hinder the proper sanctification of the Sabbath, are negligence in making due preparation in time for the day,—a fondness for a display of finery in the assembly of God's people,—too great concern for the feasting of the body,—and keeping company with those who do not fear God. And all these evils may be traced to *inconsideration;* for it is most clear, that the day is not our own, to be spent according to our own pleasure: it is THE LORD'S DAY! Nor is that part only his that is to be devoted to public religious exercises, but *the whole day is God's,* from the time we open our eyes in the morning, until the season returns for us to go to rest at night; and, if we spend any part of the day improperly, we have no reason to expect otherwise than that God will reject the services of the whole of it!

This is not meant to discourage those who are in such circumstances of life, that they cannot keep the day as they desire. God respects our dispositions and motives, and "a man is accepted according to that he hath, and not according to that he hath not." But a Christian, in a right frame of mind, would prefer bread and water for his constant fare, where he can sanctify God's holy day according to his divine will, to the choicest delicacies the world can produce, when they are only to be obtained at the expense of his disregard to the holiness of the Sabbath-day.

Some persons plead that they are prevented by their children from sanctifying the day as they feel that they ought. Those who have not servants to look after such of their children as cannot be kept in the order that is desirable, are certainly to be sympathized with, though, even these will not find it so difficult as might be imagined, if the heart be really under a right influence, and they are capable of managing their children in a proper manner; but, where there are servants to look after the children, such an excuse can scarcely, at any time, be considered admissible, for, if they are determined to keep the day holy to the Lord, they will take care not to be prevented, and the children shall not be neglected notwithstanding: and, if a steady uniform course of piety is observed in the family, it is surprising at what an early age children may be brought into due subjection, and to love the exercises in which they are initiated; whereas, if the worship of God is given up, or merely performed as a sort of task that is irksome, and the parents are out of temper while they are engaging in it, or glad when it is over; what is to be expected, but that such children will presently imbibe a rooted aversion to the worship of God, and give it up altogether as soon as they obtain the opportunity?

And why cannot plain wholesome food suffice for the Sabbath-day when God is to be worship-

ped, as well as on the days when the world is to be attended to? "Oh, but we have not time to sit and enjoy ourselves on the week days so well as we can on the Sabbath!" Then, it seems, the Sabbath is *our own day*, to seek *our own pleasure!* and, though it be only the seventh portion of our time, God is not to be served in an equally diligent manner with the world on the week days! If to worship in the public assembly were all that is required for us, and there were no duties to be attended to in the closet, or the family, there might be some reason in this; though it is no hard matter to judge whence it is that some persons sleep so much at an afternoon or evening exercise; but such an excuse savours very little of delight in God, and his holy worship; and it will certainly be given up with abhorrence, in proportion as grace prospers in the soul, and the heart is drawn upwards to God, and assimilated to the heavenly world.

"But some of our servants must stop at home, and they might as well be employed in dressing food, or doing other things for our comfortable accommodation, as to be left to spend the time in idleness." But how readest thou? "Remember the Sabbath-day to keep it holy, —in it thou shalt not do any work, thou, nor thy son, nor thy daughter, *thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates!*" Surely their consciences must be seared who can listen to this commandment and repeat after it, "Lord have mercy upon us, and incline our hearts to keep this law," while their servants and cattle too are at work with their allowance, if not by their directions! We should convince our servants by the consistency of our conduct, that there is a reality in our religion, and we should take care that their souls' ruin is not chargeable to their serving us on God's holy day.

Another method by which the proper sanctification of the Lord's day is too often effectually hindered, is the immediate introduction of idle and trifling discourse with our acquaintance as soon as the public worship is closed. Instead of retiring immediately to their own houses, and proceeding to the sanctification of the day of God there, too many persons neglect this altogether, and banish every thought of religion for the remainder of the day, or until the next service commences. The profession of such persons must be of very little value, and it is not surprising if the field, or the road for a pleasant walk, when the service is over, gives them more real pleasure than the exercises at which they were *bodily* present.

Alas! how many ways Satan has contrived to prevent men from honouring God as he requires and deserves, and to cheat them of their soul's salvation! That such persons should expect to be happy in heaven, when they are indisposed to the worship of God upon earth, can only arise from their not properly considering the nature of the heavenly felicity. Heaven is Jehovah's TEMPLE, and all its inhabitants are unceasingly worshipping in it. There are no *lookers on* there, but all are engaged, with every power they possess; and though the characters of the "redeemed from among men" are only completed when the spirit quits the body, we must previously possess a si-

similarity of disposition with the inhabitants of that world, that we may be "meet to be partakers of the inheritance of the saints in light;" and, hence, our Lord said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again!" If we have no taste for spiritual worship here, we should have no satisfaction in it there; and, therefore, it is a wise appointment that such will not be admitted to that society. But, if our hearts are renewed by divine grace, we shall love the worship of God, and shall esteem the forms of religion which he has appointed; and the Sabbath days, (especially if we live where we can hear the gospel, and can enjoy the fellowship of his people,) will be the most happy days we spend upon earth; and we shall enter heaven at last with the spirit of the Psalmist, in reference to the earthly sanctuary, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. One thing have I desired of the Lord, and that will I seek after, to dwell in the house of the Lord [for ever], to behold the beauty of the Lord, and to inquire in his temple."

Clonmel. S. D.

An Appeal to British Christians on Behalf of fellow Subjects—the West-Indian Slaves; intreating their Prayers to Heaven on their Behalf.

CHRISTIAN FRIENDS,

The continued existence of West-Indian slavery should produce deep and solemn emotions in every benevolent mind. To think that there are, at this moment, EIGHT HUNDRED THOUSAND of our fellow-subjects under its galling yoke; exposed to all the miseries of such a condidition, is sufficient to produce in every heart the greatest regret and sorrow.

It is not, however, to the horrors endured by the suffering slave, to which your attention is now directed, so much as to the means which should be used to remove the system of slavery. Mr. Clarkson, in alluding to the occasion which led him to devote his life to the abolition of the Slave Trade, depicts his feelings in the following striking manner. "If the contents of my Essay (on Slavery) were true, it was time some person should see these calamities to their end. I walked frequently into the woods that I might think on the subject in solitude, and find relief to my mind there. But there the question still recurred, 'Are these things true?' Still the answer followed as instantaneously, 'They are.' Still the result accompanied it, 'Then surely some person should interfere.'" Now, when we consider that slavery exists to nearly the same extent in the present day, as when this benevolent individual commenced his humane exertions—may not every individual in this nation apply the same language to himself, and enquire whether nothing further can be done to annihilate it; at least in our own dominions.

Now there is one mean of a high order, which lays within the reach of every Christian. A mean which requires no greatness of talents—no extensive research—no pecuniary exertion—no self-denying sacrifices: which is equally accessible to the high and the low—the rich and the poor—the Christian of lofty and of

humble capacity. I refer to ARDENT PERSEVERING PRAYER TO THE GOD OF HEAVEN, *that he would interpose, and remove this disgrace from our nation—this scourge from our fellow-men.*

I am apprehensive that good men have not sufficiently used this means. Whether the neglect has arisen from not having fully considered the subject—or from too much reliance on other exertions—or from any other cause I cannot say; but I would most seriously exhort all who are Christians indeed, instantly to resort to it, and constantly to persevere in it. Let them importune the throne of grace, and cry day and night to him, who has the hearts of all men in his hands. If in every public assembly, at every domestic altar, in every closet supplication, this had a prominent place in the intercessions of the many thousands of the Lord's Israel, who have power with God, have we not reason to conclude that we should soon see their prayers answered; and witness an event so desirable to every philanthropic mind?

There are a variety of considerations which call for the prayers of God's children on this account. One is the importance of uniting prayer with all our exertions. It has been said, that prayer without exertion is presumption, and exertion without prayer is atheism. Now, has there not been a considerable degree of practical atheism in many of our benevolent exertions, and is not this one reason why they have met with so little success?

A second consideration is drawn from the magnitude of the difficulties which are in the way of accomplishing this great object. When I speak of difficulties, I do not suppose that any danger would result to the nation, or injury to the planters, from the judicious abolition of slavery. It has, I think, been sufficiently proved, that our slaves may be manumitted, with advantage to the master, and security to the colonies. But I speak of difficulties which are thrown in the way by prejudice, false conceptions, by interest, avarice, and selfishness. No one who reads any of the wide-spreading periodical publications of the day, but must be aware of the determination which has been shewed by the abettors of slavery, to rivet the chains of their victims, and to resist every effort which is used to redeem them from perpetual thraldom. If their wishes are to be gratified, there is no hope of deliverance to the unhappy African, or to his posterity. Death alone can free him from his fetters; and his unborn race, with their descendants, are doomed to wear the galling yoke, till the judgment trump shall be blown; when the mighty mass of iniquity which has been perpetrated will be unfolded to the world, and shall receive the judgment which is its due. To render nugatory the efforts of the friends of humanity, they have had recourse to threats, calumnies, and intrigues. But mighty as are the obstacles which are thus thrown in the way, they are vincible by an omnipotent arm. When Jehovah arises to effect his work of mercy, difficulties shall disappear—the opposition of man shall be only like tow before the flame, or the stubble in the whirlwind. O, surely, if all God's elect would cry day and night unto him, he would listen to their supplications, and avenge them speedily.

A reflection on the enormous

evil of our colonial slavery, should still further induce us to pursue this course of conduct. The miseries which are inflicted on this degraded part of our fellow-men, are beyond the power of imagination to pourtray. Nor shall I attempt it. Let us, however, recollect, that while we are supine and inactive, these woes are continued. We think little of one month succeeding to another, and year elapsing after year; but let us call to mind, that while these delays appear trivial to us, they are not so to those whom we can influence. EIGHT HUNDRED THOUSAND of our fellow-subjects are still wearing the galling chain; are still drinking the cup, so deeply dregged with human woe; are still imploring our aid, while that aid is withheld. O let us bear their case on our hearts before the Lord, and it will be found, in God's own time, that our prayers have not been presented before him in vain.

Let us again inquire whether we have not individually participated in the guilt? Do we not form a part of a nation which has encouraged it? Have we not neglected to instruct our representatives to seek its abolition? Have we not partook of the produce of slave labour, without any contrition or remorse; and shall we reduce our efforts with men, and our intercessions with God to alleviate such woe? O, while we are enjoying ourselves at the social table, and feasting on the luxuries which gratify our appetites, let us think of the cart-whip, the scars, the branding iron, the sweat, the groans, the tears, and the blood, which are connected with the production of these gratifications; and, while so many comforts are conveyed, through them, to our families and persons, let us lift up the imploring prayer to heaven on behalf of the miserable sufferers.

The last reason to which I would refer is, the influence our prayers will have on our conduct and exertions. If we enter on the work of supplication with our whole hearts, it will be impossible that we should long continue *only* to pray. We shall soon devise some additional methods, by which aid will be administered to the unhappy beings whom we bear upon our hearts before God. When missionary prayer-meetings were first established, it was not long before they were followed by missionary societies. It was supposed by those holy men, who supplicated God on behalf of the heathen, that it did not appear consistent to pray much, and do nothing. Hence action was added to prayer, and we may now exclaim, "What hath God wrought?" And, if the specific object, which it is the design of this address to recommend, should be kept in view, in every private, social, and public address to heaven, then would the attention of the Christian world be so aroused, that every effort would be used, no means left untried, to effect the abolition of slavery in the whole of the British dominions. Then might we hope, that the time would soon arrive, when what can be said of England, may be declared of all her colonies—that a slave cannot breathe their air—that the first moment he touches any part of her territory, he is free.

Recommending, my Christian friends, these things to your immediate attention, I remain most cordially yours,

HUMANITAS.

Remarks on the Observations of Dr. Adam Clarke, on the Act of Uniformity.

"Render therefore to all their dues." PAUL.

SIR, In the number of your work for the present month, you have inserted "Remarks on the Act of Uniformity," by Dr. A. Clarke, some of which are truly excellent. Bartholomew-day, 1662, on which this oppressive, unjust, and cruel Act was enforced, was a fatal day to the Church of England; in which she was deprived of the labours of two thousand and twenty-five of her brightest ornaments. It was a fatal day to their respective flocks, who are thus left "as sheep having no shepherd." It was fatal, at least in a temporal point of view, to these intrepid champions of liberty; some of whom, for the sake of truth and conscience, "resisted unto blood, striving against sin." "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were rent asunder, were tempted: they wandered about, being destitute, afflicted, tormented, of whom the world was not worthy." It was fatal also, to the framers and abettors of this intolerant Act, who, from being associated with these noble confessors, which will be "had in everlasting remembrance," will also be had in "remembrance" to their perpetual disgrace. Notwithstanding all, there is abundant cause for thanks to that God who gave his people strength equal to their day, causing the wrath of man to praise him, and restraining the remainder. "But, as for you, ye thought evil against them, but God meant it unto good, to bring to pass as it is this day, to save much people alive."

Dr. Clarke is justly held in high repute, and his opinions, (by some,) next to oracular; but as there are those who dare not take things upon trust, because commanded to "try the spirits," and being myself one of that number, I will venture, with due respect to that learned and excellent man, to offer the following, as some of the thoughts that have occurred to me since reading his paper; and, if you, Mr. Editor, think them calculated to subserve the cause of "God and truth," have the goodness to give them publicity.

First, it should seem the Dr. is not "a *rigid* Dissenter," but then, is he not A *Dissenter?* If he can give his *unfeigned assent* to ALL and EVERY *thing* contained in, and prescribed by the Book of Common Prayer, why is he not found ministering in her sanctuaries, and not holding separate assemblies? and, if he *cannot* do this, why then he is to all intents and purposes, A *Dissenter!* Suppose "certain lewd fellows of the baser sort," (for none but *such* could be guilty of the crime,) were to interrupt Dr. Clarke when worshipping Almighty God, so as to render recourse to legal measures necessary; under what Act could he institute proceedings against them; surely not under the same that takes cognizance of such an offence when committed against the establishment, but *that* which guarantees to "Protestant Dissenters" a part of their inalienable rights—the Act of Toleration.

Dr. Clarke allows that there are "*blots*" in the Liturgy, but declares "he would not change it for any thing *dissent* can offer him as a substitute." Let us a little particularize. It is granted by Dr. Clarke, that the Psalter,

the reading of which forms so considerable a part of the established worship, is a "*false*" and "*inefficient*" translation,* such as no Hebraist could relish or assent to. Now dissent can and does offer the Dr. a more perfect translation as contained in the Bible, and if a more perfect one still were extant, it would offer him *that;* for, be it remembered, dissent is not clogged with any prohibitions, nor subscriptions, save that of subscribing to the Bible; so that there is nothing to hinder it from advancing towards perfection throughout all its ramifications.

Some of your readers probably may, but Dr. Clarke cannot be ignorant, that in the reign of William III. commissioners were appointed to "alter and amend certain things in the Book of Common Prayer, so as to satisfy themselves, and "comprehend" the Dissenters. They proceeded so far as to make SIX HUNDRED ALTERATIONS; and, when it is considered, that such men as Patrick, Tillotson, Burnet, Beveridge, Stillingfleet, and others truly eminent for piety and learning, took an active part therein,† it is much to be regretted, that the measure failed of being accomplished, when viewed in reference to the honour of the Church of England. The opinion of these excellent men must have been wrong, and their labour in that case uncalled for, OR the sentiments of the panegyrists of the Liturgy cannot be right. Now *dissent* can offer the Dr. a Prayer Book thus revised, or, if a more perfect composition were to be had, dissent could offer him *even that!*

Our Saviour says, "When ye pray use not vain repetitions, as the heathen do," now in the Litany are to be found many "repetitions" nearly allied to "vain," if not quite so; *dissent* can enable the Dr. to comply with this reasonable and imperative exhortation, not to use them.

The "Athanasian Creed" is justly considered by many as objectionable, and it is said, that our late beloved King would not respond to it; and an eminent bishop, Dr. Burnet, wished that the Church of England were rid of it; and to this, I conclude, Dr. Clarke cannot subscribe heart and hand. *Dissent* relieves him from it. Is Dr. Clarke, moreover, a believer in *baptismal regeneration*, so plainly set forth in this "form of sound words?" surely not, for then how can he tell his *un*regenerate hearers, "ye must be born again," or the regenerate, "ye are all the children of God *by faith* in Christ Jesus," if they were renewed at the baptismal font, and assured of being the favorites of heaven when confirmed?

Can the language of the Prayer Book be considered as in accordance with the scriptures, when it ordains, in the "Visitation of the Sick," that the minister shall say, (if the sick person humbly and heartily desire it,)

* In one place the old and new translations flatly contradict each other. The old version in the Psalter says, Ps. cv. 28, "And they were not obedient to his word." That in the Bible makes the sense to be, "And they rebelled not against his word." *Bogue and Bennett's History of Dissenters*, Vol. I. page 327.

† Dr. Calamy says, that the Collects, &c. were first drawn up by Dr. Patrick, who was reckoned to have great skill in liturgical composures; Dr. Burnet added to them yet further force and spirit: Dr. Stillingfleet afterwards examined them with great judgment, carefully weighing every word in them: and Dr. Tillotson had the last hand, giving them some masterly strokes of his free and sweet flowing eloquence. *Bogue and Bennett's History of Dissenters*, Vol. I. p. 212.

"Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; *and, by his authority, committed to me, I absolve thee from all thy sins,*" &c. Or in the "Burial of the Dead," when the remains, perhaps of an infidel,† are committed to the earth "in sure and certain hope of the resurrection to eternal life." Surely the one is little less than blasphemy, and the other presumption. *Dissent* offers me liberty, when visiting the sick, to "exhort, rebuke, or comfort," as may be deemed expedient.

That there are prayers in this book admirably adapted to excite awe for the Divine Majesty, and devotional feelings towards him, I rejoice to acknowledge, and, when we consider *the time when it was compiled,* just after the nation had emerged from the darkness of popery, and was shaking off the trammels of superstition, it may be pronounced to have been a great achievement. It is, then, against holding up the Prayer-book as the first of uninspired writings, that I enter my feeble protest, knowing that many of the most pious and learned men that the Church of England has ever produced, have expressed the contrary, and sighed and striven for a further reformation. Ever since the glorious era of the Reformation from popery, science has been extending her conquests —the arts have been improving —and knowledge has been increasing; and who will presume to limit their further extension, improvement, or increase? And shall the "Prayer-book" be said to have been made perfect at once, (or next to it,) and for ever remain stationary? Forbid it, ye ministers of the Establishment, who officiate at her altars! Forbit it, *all* who long and pray for the prosperity of Zion!

Besides the things I have noticed, there are many other "*blots,*" of no small magnitude, as it respects Doctrines, Discipline, *Language*, &c.; but as I have neither time nor inclination to proceed further, I would refer all who wish to be set right on this subject, to "The Protestant Dissenter's Catechim," a new and improved edition of which has recently been published by Dr. Newman, of Stepney. Neither hostility to the Church of England, nor to the Methodists in general, nor to Dr. Clarke in particular, has prompted this, but simply a desire to set the matter in a proper point of view; for wherever I perceive the broad impress of "HOLINESS TO THE LORD," I would recognize a brother and a friend.

I will conclude this paper with an exemplification of my motto, in the concession of our celebrated historian Hume,—"The precious spark of liberty was kindled and preserved by the *Puritans alone;* and it was to this sect that the English owe the *whole freedom* of their Constitution."

S.

S——y, Sept. 6, 1824.

† By this I would not be understood as pronouncing on the final destiny of any one—"to their own master they stand or fall, and shall not the Judge of all the earth do right?" I know (delightful thought) that God *can*, and believe, often does, cut short his work in righteousness, and give repentance at the "eleventh hour," but then of this *we* are, in many cases, entirely ignorant, so that it can form no certain ground of hope. I therefore prefer *dissent*, which gives liberty to the officiating minister to deliver an address according as the age, character, and circumstances of the deceased seem to require.

BLASPHEMY,
Cognizable by the Civil Magistrate.

A DIFFERENCE of opinion prevails, even among Protestant Dissenters, (who have ever been distinguished for their zeal in the cause of *rational* liberty,) as regards the question:—"Whether the civil magistrate does not overstep the bounds of his authority, when he enacts, or executes laws, for the punishment and suppression of published blasphemy?" This question is totally distinct from another, with which it is often confounded, viz. "Whether the civil magistrate has authority to establish the principles of any sect of Christians, as the religion of the nation?" The first is not an ecclesiastical, but a civil, or political question, relating to the well-being of the community, and refers to what GALLIO called "a matter of wrong, or wicked lewdness;" an action of vice and licentiousness; and not to matters of religious or speculative opinion. It is of the same class of crimes, and is so considered by the common and statute laws of the kingdom, as *perjury* and *profane swearing*. If the authority of the magistrate be admitted to extend to either of these acts of wickedness, (and I have not heard of any who have pleaded that perjury or profane swearing should not be visited by corporal punishments,) then it certainly ought, for similar, and even stronger reasons, to extend also to impious blasphemers, who have contumeliously reviled the Creator and Redeemer.

The great JOHN LOCKE, whom no one will suspect of not understanding the principles of religious liberty, or of a want of zeal in defending them, drew up a plan of laws for South Carolina: in which he appointed, "That no man should have any estate, or habitation, in it, who did not acknowledge a God; and that this God ought to be publicly and solemnly worshipped."—Yea, he went so far, that "he questioned whether any person was fit for the protection of the state, and all the civil privileges thereof, if his name were not registered, at seventeen years of age, in some or other worshipping assembly." That eminent man thought these laws so essential, as to be absolutely "necessary to the establishment of a state upon its proper foundations."* The reason for this is, that without such belief, and public recognition of a superior and invisible power, a person cannot feel the obligation of an *oath*; which, in all well regulated states, is used for "confirmation," and is "the end of all strife:" that is, it is the only effectual mode for settling subjects of litigation between contending parties. But persons who deny the being, and have spoken in terms of impious irreverence of God, and who have published such blasphemies, cannot be under any restraint to speak the truth, from the consideration that God knows the heart, and will punish false swearers. But, if persons may thus break down the only sufficient boundary of civil society with impunity, what possible security can there be for the character, the property, or the lives of their fellow-citizens? Who would undertake to prove, that he who has spread injurious scandal, by defamatory writings against his

* Dr. Watts's Works. Vol. VI. pp. 18, 22.—Barfield's Edition.

neighbour, has not exposed himself to punishment, having offended against the fundamental laws of civilized society? But shall *libel* be a crime, to be punished by the judges, and shall the name of Jehovah be contumeliously reproached, and his providence denied, and the Christian magistrate manifest no regard for HIS honour, nor respect for HIS government? This would be to stop the water at a crevice in the embankment, and to throw open the flood-gates, and invite the overflowing inundation.

The excellent and liberal Dr. WATTS, has some remarks on the subject before us, in an "Essay on Civil Power in things sacred," &c. The second section of which is entitled, "The necessity of acknowledging a God, and the religion of an oath." He says, "Though religion, so far as it relates to the salvation of our souls, and a future world of happiness, doth not come within the cognizance of civil government; yet, as the affairs of men are situated in this world under all governments, there are several things relating to our civil welfare, which seem to require the knowledge and profession of a God." Several cases are then stated, in which an oath is absolutely necessary to the very existence of society: "For an oath," he adds, "is a solemn appeal to God, concerning the truth of what they declare; it is an appeal to some superior and invisible Power, who will avenge falsehood and perjury, wheresoever it is practised, though it should not, or could not, be found out by the search of men."

Now, if it be granted, that there are cases where a magistrate can compel a person to take an oath, certainly he must have the power to punish for false swearing, and, also, as legitimate consequences, for profane swearing, and published blasphemy! For, if persons are properly punishable for *perjury*, and yet may blaspheme God with impunity, the laws are unequal, and inconsistent: the lesser crime is punished, while the greater and more awful one, which produced the other, is totally disregarded! This would be as if a person was acquitted of the charge of burglary, because he pleaded his having been intoxicated as the cause why he committed the crime, when every one knows he would be subject to double punishment.

The pious and learned Dr. Gill, in his "Body of Divinity," speaking of "the Duties of Magistrates," says, "They are to discountenance and suppress impiety and irreligion, and to encourage religion and virtue; even Aristotle observes, in his book of Politics, that 'the first care of government should be the care of divine things, or what relate to religion.' Civil magistrates are appointed for the punishment of evil doers, and for the praise of them that do well: they are to discourage vice and vicious persons." Among the crimes which are to be punished, because sins against "the laws of the first table,"—he mentions, "*blaspheming the name of God, perjury, and false swearing.*"

The above quotations from LOCKE, WATTS, and GILL, (to which might have been added the sentiments of the immortal MILTON,) have been produced, for the purpose of correcting a popular mistake, that the prosecution of persons for publishing blasphemous and scurrilous deistical publications, is an interference of the magistrate, *for the support and defence of Christian-*

ity;* instead of considering it as the legitimate exercise of his authority, *for the discountenancing and suppression of impiety and irreligion*:—"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. 3—6. J. I.

20, *Harpur-street*, 1824.

Remarks on the Eclectic Review.

To the Editor of the Baptist Magazine.

SIR, In the Magazine for October, you have inserted a Letter from the Rev. J. H. Hinton, containing remarks on a review of the life of his father, which appeared in the Eclectic Review for the month of September. With many of his observations I most fully concur, and think he acted rightly in taking the subject up, and in defending both himself, and his father's memory. But as he is favourable to the plan of mixed communion, he could not look at the subject as it does and must appear to those of your readers, who believe the propriety of acting on the plan of strict communion. Permit, therefore, Mr. Editor, a few observations in addition to Mr. Hinton's.

I was much surprised at the terms used by the Reviewer, when he speaks of strict communion: for instance—"A principle so *essentially intolerant*"—and yet, in the same sentence, he confesses that it has been supported by some "tolerant abettors." But then, they have "consecrated the dogma in the eyes of hundreds, and given to a few *gratuitous assumptions*, and *talismanic* phrases, the semblance and power of argument."—"That such men should hold a tenet which assigns to *schism a place among the articles of faith*, must ever remain a *moral paradox*."—"The spirit of the cause" we are told is "an *intolerant* and *malignant* spirit."—"One of the worst features of the system is, the petty warfare which it wages in the form of *detraction* and *depreciation*, both against the living and the dead."—"This *pernicious* doctrine is daily giving way, except in the *Antinomian* churches"—"them of the *concision*" — "*Narrow policy*" — "*Schismatical Baptists*," whom the Reviewer classes with the "Jewish converts, who refused to eat with the uncircumcised"!

I shall not meddle with such language as this; it is best let alone: but I thought right to bring it forward to view, that your readers may see how they and their brethren are treated in the *Eclectic Review*. It has been so much the fashion to run down those who maintain strict communion, that they are not surprised at being thus treated; their conclusion is in this, as it has been in other instances, that their opponents would have said better things if they could, and were obliged to make up by such a style of expression what was de-

* In a note written recently by a noble lord on this subject, it is said, that "the prosecutions of irreligious and *blasphemous* publications" is for "*serving the cause of Christianity*."—Then punishing men for *perjury* and *profane swearing* is also "serving the cause of Christianity," though it is not usually described in that way; but rather as the punishment of *impiety* and *profanity*!

ficient in argument. One thing is clear, whoever the Reviewer may be, *he* ought to act on the plan of strict communion, and keep within the limits of his own denomination; for, after such an attack, how can he expect the Baptists can either receive him with cordiality, or treat him with confidence? Mr. Hinton's Letter is a specimen of the indignant feeling of those Baptists who think mixed communion right; and, as to the other part of the denomination, it needs not be said what must be their opinion.

Does the Reviewer understand the subject? Does he know what are the grounds on which the strict Baptists have placed their defence? The best defence he could make for *himself*, if he can do it with truth, would be to confess that he never thought it worth his while to enter into the question. If this excuse cannot be made, what he has said is to me unaccountable. For, in what he would call the argument of his Review, he seems entirely to pass by the inquiry, whether the New Testament has said any thing respecting the external principles or constitution of the Christian church, or not. But, if any thing is said on that subject, what is it? Does it, or does it not require, that believers in Christ, and members of his church, should be baptized persons? This is an essential question, not to be answered by a few hard words; and it is of equal importance to all parties, who believe the permanence of the institution of baptism; for the primary enquiry is not *how*, or *when*, a person should be baptized; but, when he comes forward for membership, the question is, has he been baptized, or not? Does the New Testament give us any directions, or examples, which show how the church was formed in its purest days, and what regard was then paid to the rite of Christian baptism? On this point, the "*schismatical Baptists*," even "*them of the concision*," do no more than lay down a principle, which, till comparatively of late date, scarce an individual of any communion thought of denying: and, if they "hold a tenet which assigns to *schism* a place among the *articles of faith*," the Reviewer should have recollected, that, till modern days, their principle on this point, so far from being branded by the names he has thought proper to use, was universally considered to be correct; and, by the great majority of Christians, is so still. Numbers, we know do not change error into truth, but the above notorious fact shews, that the Reviewer ought to have selected other terms than those which he uses on this occasion. If a person makes an extensive investigation on this matter, there is great danger of his coming to an opposite conclusion, viz that the *Reviewer*, and those who argue as he does, are the "*schismatics*," for it is they who have opposed a principle, which was before acknowledged by Christians of every party under heaven, with the exception of the society of Friends.

But, suppose the Reviewer takes the latitudinarian ground of these latter days, and continues his charge; let him consider where he stands. If, from change of circumstances, lapse of time, or any of the causes which arise from the fluctuations of society, the principles and practices which undeniably existed in the primitive times, are to be laid aside, the argument in support of *Protestant Nonconformity* is ruined.

Precisely on this ground, the Rev. C. Jerram, in his Conversations on Infant Baptism, p. 152, has said, "We may challenge the world to substantiate such a charge against us, as would render it improper, *on these principles*, to continue within her pale, [*i. e.* the pale of the established church,] or make it a matter of indifference to desert her community." If such principles as the Reviewer seems to admit, in all that he says, be received, Mr. Jerram is perfectly correct: no churchman, who understands his ground, needs desert the field, or fear any attack from any Dissenter. He can always reply, you pay so little regard to the New Testament regulations yourselves, that you do not think an ordinance of Christ's own appointment worth supporting, nor, what you confess was the universal practice of the church, worth preserving!—Indeed, the consequence goes still farther, the churchman may add, this mode of reasoning, by which mixed communion is maintained, frees me from many difficulties, which Dissenters have urged with all their might, for *it grants* that the New Testament state of things needs not be followed, that maxims and practices then proper enough, and even *permanent ordinances*, supported by divine authority, need not be insisted on. There is an end, therefore, to all their objections against the principles of our establishment, as being contrary to the New Testament; they give up the most evident New Testament rites, when it suits themselves: Why, then, should they contend about New Testament authority, when an appointment of the Lord himself, is not suffered to retain its place? Whoever adopts the lax reasonings which have been popular on this subject, may, without hesitation, go over to the establishment, or to any church where his inclination leads him, and no previous views of the institutions, or discipline of the primitive church need stand in his way. There are various instances occurring of persons changing their religious connections in a manner that strikes some with surprise: let them be examined;—it will more often be found than at first would be imagined, that precisely the same sort of reasoning which is used for mixed communion, is adopted as a salvo for other things. Time will shew that this principle will be greatly injurious, not only to those Baptists who adopt it, but to every body of Dissenters that fairly act upon it.

But the Reviewer makes a stand upon another ground, and thinks the strict Baptists will be entangled in unanswerable difficulties, by not denying the right which others have to receive the Lord's Supper in their own denominations;—and, by their esteem for those who, in some things differ from them. Suppose, then, that the Reviewer is so far correct, that these Baptists have too much endeavoured to act on as broad a ground as they could, with those who were not of their body; is their argument in support of their sentiments destroyed? Does it *therefore* follow, that in their own churches, they ought not to act on what they conceive to be the plan of the New Testament? Or, does it follow, that their principle is not correct, that members of a Christian church ought to be persons who have been baptized? Let the Reviewer *prove*, as soon as he pleases, that it is the design of the New Testament to admit persons professedly unbaptized as members

of the church, let him shew us a single instance of the kind, if he can; we will then listen to him. If he cannot, let him give us a reason why the Baptists, who form churches of their own for the very purpose of acting more in conformity to the will of Christ, than they could elsewhere, are bound to open their doors to every one who chooses to knock for entrance! If, in this, they are in the wrong, they acknowledge the error is of wide extent; for there was no sufficient reason why they should form a separate denomination; and, in many cases, none, why they should be Dissenters at all.

Again, it is thought a strong argument against the strict Baptists, that the disqualification does not relate to the Lord's table, but only to communion *with them*. This, when examined, amounts to very little: the Baptists say, that Pædobaptists, who plead *that they are baptized*, as one of the grounds on which they come to the Lord's Supper, *on their own principles* do right; they acknowledge the order and connection of the institutions of the gospel; and though, as Baptists, they do not think their views correct, yet they do not condemn them. The case is, however, not precisely the same, when a person, on all hands allowed to be unbaptized, or who considers the institution of baptism to be entirely abrogated, requests admission. Even many Pædobaptists would hesitate to assert, that *he* acted properly. But the modern system of mixed communion proceeds on the ground that *he* is as welcome as any other; for respecting the Lord's Supper, the case is the same as if baptism was abrogated entirely. How far these persons are doing what is right, the strict Baptist leaves to God and their own conscience; he is not their judge. But of this he is certain, that *he* cannot receive them without admitting a principle ruinous to the obligation he is under to the Head of the church. For it would be an acknowledgment, that though he and his brethren see and confess the authority of a permanent institution of Christ, yet, they need not regard it. He, therefore, says to the applicant, "I judge you not, but you ought to go to a denomination agreeing with you on this point, for this reason, if for no other, that then, neither you nor your brethren fly in the face of what you and they believe is a general Christian principle. It may be replied, it is very hard that you treat me thus: to which the answer is, do you wish *us* to receive you on terms which would practically declare that what we believe is a permanent institution of Christ, ought not to be regarded in his church?

We are told, "the excluding party is bound to shew some scriptural ground for his proceeding?" But the *applying* party should shew some scriptural ground on which he makes the application; and, if he considers the point, he will not find it easy to place his application on a ground that will bear even his own examination; for it will always amount to this,—give up your sentiments to gratify me, and then we shall do very well: but would the union effected by such compromise be worthy of being called "the communion of saints."

The subject is not exhausted, but I am restrained from saying more, from the length of this paper, I shall, therefore, only add,

I am yours very respectfully,

Oct. 1824. A STRICT BAPTIST.

Miscellanea.

Illustration of Hosea ii. 21, 22.

"*And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.*"

POETRY gives animation, speech, and action, to things inanimate. This is a fine specimen of an elegant figure, which rhetoricians call prosopopœa, or personification. To the mere English reader, the text is, perhaps, a little obscure; but the obscurity will be removed, if we look at the chain, beginning first with the lowest links.

1. Jezreel, or Israel, presents his petition to the corn, the wine, and the oil. "Corn, come and strengthen me; wine, come and cheer me; oil, come and enrich me, and make my face shine."

2. They reply, "We will hear you, if the earth will hear us."

3. The earth cries aloud, "I will supply you, if the heavens will supply me;" and immediately carries her address to the heavens.

4. The heavens say, "We will hear you, if the God of the heavens will hear us." The sun asks leave to shine out, with warm and genial rays; the rains and the dews beg permission to descend, that by their mild and gentle influence the earth may be fertilized.

5. The petition in the heavens is readily granted by the God of universal nature. Jehovah saith, "I will hear—I will hear the heavens," and thus the prosperity of the favoured nation is secured.

The concatenation of causes is wonderful. The first, and governing link, is in the hand of God. From this, and similar passages, originated, perhaps, the fabulous account of Jupiter's letting down his golden chain from heaven. See Jeremiah Burroughe's Lectures on Hosea, 4to. 1643. Bishop Horsley's New Translation, with his Critical Notes, &c. &c.

W. N.

Stepney, Sept. 2, 1824.

Sabbath Breaking.

A LAMENTABLE occurrence took place on Lord's-day, July 4, 1824, which may prove an additional warning to those who spend the sacred hours of the Sabbath in folly. Six young men, belonging to the town and vicinity of Ulverstone, Lancashire, resolved on having a pleasure excursion in a boat. They set off from Ulverstone very early in the morning, and intended to proceed down the bay of Morecambe, and visit the southern extremity of the island called Walney. The evening arrived, and the night passed over, but they did not return. On Monday, their friends were extremely anxious concerning their safety, and made inquiry in all directions, but to no purpose. The result has proved, alas! too plainly, that all have perished—not one having escaped to communicate to their friends the tidings of woe, or relate the particulars of the accident. It is supposed a squall had upset the boat, (which has been found empty,) and precipitated all within into the deep. At the date of this four of the bodies have been found. The writer was called on to discharge the painful duties of the funeral service, at the interment of one of them. He was a young man, about thirty-one years of age, the son of religious parents, members of the Independent church at Ulverstone. They accustomed him, from his infancy, to attend the house of God; but when he arrived at manhood, he broke through the restraints of education, he associated with the profligate, and became himself a profligate character. Not long before the awful catastrophe,

in conversation with a pious relative, he expressed himself to this effect: "What is there," said he, "of pleasure that I have not tried, yet I cannot obtain happiness. I know the good man is the only happy one. I would give the world to be such; but I cannot pray." His relative wished him to attend religious service at the chapel. "I would," he replied, "do any thing almost that you wish me, except attending there—that I cannot do." Such were the sentiments of his heart, and such the despairing condition into which he had brought himself by his sin. Did he find satisfaction in his iniquity? No—he confessed the contrary—he was wretched—he honestly acknowledged that: for with all his crimes, he abhorred deceit, and urged, as one reason, why he could not attend the house of God—lest he should seem, by hypocrisy, to disgrace the cause of religion. His Sabbaths, of course, were misspent; and, it is said, some former escapes from a watery grave, might have taught him wisdom. Being an excellent swimmer, he thought himself always secure; but the time was come, when divine forbearance grew weary. He was found a great distance from the place where it is supposed the boat was upset, and, probably, sunk, after contending with the waves for a great length of time. He was naked, and so disfigured, as scarcely to be recognized by his relatives. The immortal spirit was for ever gone. Reader, reflect on the wages of iniquity! Be admonished. Art thou a barren fig-tree? Even now the axe is laid unto the root—if thou bear fruit well—but if not, God shall speedily cut thee down.—Beware, lest he take thee away with a stroke—then a great ransom cannot deliver thee.

J. H.

Tottlebank, July 13, 1824.

Preface to Mr. Reeves's Pocket Edition of the Scriptures.

"THE manner of subdividing the matter of a book into small verses, is peculiar to the Bible; and it is the abuse of a contrivance, that was designed for another purpose, the history and progress of which is worth considering.

"The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of those, for whom they were originally composed, without any division of this sort. The first need of any thing like such a division, was after the Babylonish captivity; the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee for the use of the common people. To make this interpretation intelligible, and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee; such pauses became established, and were marked in the manuscripts, forming a sort of verses, like those in our present Bibles. This division into verses was confined to the Hebrew scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the *seventy*, nor in the Latin version; so that the Bible used in the Greek and the Western Churches, was without any such division, either in the Old or New Testament.

"It was, however, found necessary, in after times, to make a division and subdivision of the sacred books; but it was for a very different purpose; it was for the sake of referring to them with more ease and certainty. We are told that Cardinal Hugo, in the 13th century, made a concordance to the whole of the Latin Bible, and that for this purpose of reference, he divided both the Old and New Testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet; and, by those means, he was enabled to make references from his concordance to the text of the Bible. The utility of such a concordance brought it into high repute; and the division into chapters, upon which it depended, was

adopted, along with it, by the divines of Europe.

"This division into chapters was afterwards, in the 15th century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further; for, instead of adhering to the subdivisions of Cardinal Hugo, he made others, much smaller, and distinguished them, not by letters, but by numbers. This invention was received into the Latin Bibles, and they make the present verses of the Old Testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the Old Testament into chapter and verse, is an invention partly Christian, and partly Jewish, and that it was for the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

"The New Testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the sixteenth century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them; and he printed an edition of the Greek Testament so marked. This division soon came into general use, like the former one of the Old Testament, from the same recommendation of the concordance that depended upon it; and Latin Testaments, as well as Bibles, were ever after distinguished into chapters and verses.

"It remained for the translators of the English Bible to push this invention to an extremity. The beginning of every chapter had been made a fresh paragraph in all the printed Bibles; but the verses were only marked by the number, either in the margin, or in the body of the matter; such minute subdivisions did not then seem fit to be made into distinct paragraphs. But the English translators, who had fled to Geneva, during the persecution of Queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva Bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding: and all Bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected! For in all other works, the index, or concordance, or whatever may be the subsidiary matter, is fashioned so, as to be subordinate to the original work: but in the Bible alone, the text and substance of the work is disfigured in order to be adapted to the concordance that belongs to it; and the notion of its being perused, is sacrificed to that of its being referred to. In consequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book of perusal and study: and it is much to be feared, that this circumstance makes it more frequently used as such; it is referred to for verifying a quotation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way!"

A Remarkable Instance of the Power of Divine Grace.

A REMARKABLE instance of the power and sovereignty of Divine grace, in the conversion of Mr. Morgan Howel, of Cardiganshire, Wales, under the ministry of the Rev. W. Cradock. A gentleman, who lived near where he preached, when he visited that country, was particularly inimical to his doctrine and preaching. He ridiculed him in his conversation, and made a mock of him in verses which he published, and opposed his ministry by all means. It so fell out, by God's pur-

pose, that once, when Mr. Cradock was preaching in the open field, (the place where he meant to speak in being not able to contain his hearers,) Mr. Morgan Howell, which was the gentleman's name, got together a foot-ball play, in order to interrupt Mr. Cradock, and went so far as to endeavour to strike the ball against him; but being prevented, and falling, he so sprained his ancle, that he could not move, and was thus compelled to hear the sermon, which was over-ruled by God to his conversion; and, as an evidence of its reality, he took Mr. Cradock to his house, received him whenever he came into the country, and, at length, became himself a teacher of the truth of Jesus, and established the first church of believers in his neighbourhood.

W. B

Sept. 7, 1824.

AFFECTING IGNORANCE.

The following extract from the journal of Mr. Fisk, an American Missionary now in Palestine, will convey some idea of the deplorable ignorance which prevails among professing Christians in that part of the world.

"There are here multitudes who have been baptized in the name of the Trinity, and who believe that Christianity is the true religion: but you may judge of their *knowledge* of Christianity by the following fact. I was one day walking over a high mountain, in company with a monk, for the sake of getting an extensive view of the country. In the course of our walk, we had much conversation about religion. At one time I asked him where Christ died? He said, 'In the tomb.' I asked, 'Was it in Constantinople?' He said, 'Yes.' At another time I enquired, 'Who was the first man?' He answered, 'I do not know, unless it was Christ.' Yet this man had lived fifteen years in a monastery for religious improvement; and there are forty priests in the monastery."

Important Hints to Ministers.

To the Editor of the Baptist Magazine.

Sir,

The following extract, from the writings of the late Mr. Fuller, will, I doubt not, if admitted into your journal, be read by many persons who have not seen it in the volume from which it is transcribed. That it is calculated to be extensively useful, I have the fullest persuasion. Your insertion of it will, therefore, oblige, Yours respectfully,

Oct. 1, 1824. B.

"I am afraid that we must add to the above, a great number of persons, who, in early life, having been of a decent and grave deportment, and possessing promising abilities, were encouraged, by their friends, to engage in the work of the ministry. Their main study being to cultivate their powers, they have, at length, attained the art of conveying truth, and commending virtue, in a style of pleasing energy: but, as they have never loved nor lived upon that truth, which they have communicated, so neither have they practised the virtues which they recommended. Slaves to popularity, avarice, or lust, they pass through life under a mask of disguise: and, being conversant with divine things, as surgeons and soldiers are with the shedding of human blood, they cease to have any effect upon them, with regard to their own souls. I would not presume to pass sentence on all such characters, neither would I be in their situation for the whole world."

Syrian Mode of Baptism.

The Syrians baptize the children in the following manner. The child is placed in the fountain [font], so that a part of the body is in the water, then the priest three times takes water in his hands, and pours it out on the child's head, repeating at each time the name of one person in the Trinity. After this the body is immersed.

Journal of Mr. Wolf, a Jewish Missionary in Palestine. See Jewish Expositor for Sept. 1824. p. 352.

Obituary and Recent Deaths.

REV. R. PETTIT, OLD SAMFORD, ESSEX.

THAT it never was the intention of the supreme Lawgiver, that man should trifle with death, is sufficiently evident from the single consideration, that it is *the penalty of sin*, and that it was designed to be a standing memorial of its nature, and its consequences, to the very end of the world. It is true that the gospel has brought life and immortality to light, that it has provided antidotes to that fear of death which engenders bondage, that it has illuminated the shades of the tomb with the lustre of hope, and that it has so far over-ruled the curse, as ultimately to turn it into a blessing; still, to a mind that is under a proper direction, there is something so truly impressive in the thought of an opening eternity, as to awaken feelings of deep solemnity, and religious awe.

To surrender at once, and for ever, all those endearments by which we have been bound to our families, to the church, and to the world; —to contend with "the pains and groans and dying strife," which commonly precede the last moments of life;—to sink from a state of animation and enjoyment into a mere mass of corrupt and inanimate clay;—and, above all, to be ushered, in an instant, into the immediate presence of the Divine Purity, to give an account of the deeds done in the body;—are considerations which demand solemnity. Amidst all the consolatory and cheering anticipations with which we are furnished by the Christian religion, these are reflections which forbid trifling, and naturally lead to a serious inquiry as to our real character before God, and our own prospects as to eternity.

If death, however, be thus solemn and thus impressive, in a *general* view, how much more so does it appear, when, from his varied engagements in the church of Christ, a minister of the gospel is called to his great account! To say nothing of the diversified manner in which it may operate upon the people of his charge, his personal labours are now at an end, every opportunity of usefulness is gone by. No longer can he warn the wicked of his danger, nor build up the church of God. His prayers and intercessions are no more heard. Improved, or unimproved, his life is past. Nothing now remains of him but that which is mortal, and that is returning to dust. What is more, his character and his destiny are sealed for ever: he has carried the account of his stewardship into the presence of the supreme Judge; and either enters at once into the joy of his Lord, or affords a mournful comment upon the solemn warning, which St. Paul gave to his own soul,—"*lest having preached unto others, I myself should be a castaway.*"

The Rev. Richard Pettit was born at New Samford, in the county of Essex, in the year 1752. From a very early period of life, he appears to have cherished those convictions, which ultimately led him to that Saviour, whose name is the only name, and whose cross is the only satisfaction, which a guilty ruined sinner can plead in the presence of a holy and righteous God. To this happy result of his first convictions, the ministry of the late Joseph Gwennap seems to have been powerfully conducive. Though the exact time from which he dated his conversion is not known, yet, that it was during the residence of Mr. Gwennap at Saffron Walden, is considered as certain, from the manner in which he used to mention his name, and from the benefit which he always professed to have derived from his ministry.

Having given himself unto God, he saw it a duty which he owed to himself, to the church, and, above all, to Jesus Christ, to give himself up to his people. He was, accordingly, baptized, and united to the church at Saffron Walden, of which he continued a member, until, anxiously desirous of being useful as a

preacher of the gospel, he first occasionally, and then statedly, collected a congregation at Old Samford, of which he afterwards became the pastor. A place of worship was built there, on his own ground, and at his sole expense, in the year 1802, which he afterwards enlarged, and made comfortably to accommodate four or five hundred persons. This place he has left to the denomination of which he was a member, together with a plain house for the minister, who may succeed him,—and both of them *free from any incumbrance.*

A small church was formed, from which he received an invitation, June the 5th, 1805. Among this little flock he continued to labour, without any pecuniary recompense, until it pleased the Great Head of the church to call him to that state of rest and happiness, in which, we trust, he is now mingling with "the spirits of the just made perfect."

Few persons, probably, can be found, whose bodily health is more vigorous and confirmed than was that of our departed friend during a long series of advancing years; nor had he any apparent presentiment, until within a few minutes of his dissolution, that the period was so near, when he should terminate his labours as a minister of Christ, and, at once, be separated from the church and the world.

It was early on the morning of Friday, the 26th of July, that the solemn commission was given, which Death was so ready to execute. On no preceding occasion, was he observed to retire to rest in a more cheerful and comfortable manner, than on the evening which was to prove his last; nor was any thing, probably, more distant from his thoughts, than that, ere the light of day, he should finish his course on earth, and become an inhabitant of another world. He had not been long in bed, before he was seized with a difficulty of breathing, a complaint to which he had been occasionally subject, owing to an injury received by an accident which happened to him some years since; but from which, generally speaking, he so soon recovered as to occasion at the first but little alarm. He went to the window for air. The difficulty of breathing still continued; he sat down: still he had no relief. It was then that he gave the first, and the only intimation, that he thought he should die. He went to the side of the bed, and kneeled down. In this posture he continued but a few minutes, ere the immortal inhabitant was called to surrender its tenement of clay, within half an hour from the time of his being first taken, and in the seventy-second year of his age. So true is it, that "in the midst of life we are in death;" and, such is the importance of the advice, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

The solemn Providence was improved on the following Friday, by Mr. Wilkinson, of Saffron Walden, from Rev. xiv. 13, at the particular request of the relatives and friends of the deceased; and the body was, at the same time, interred beneath that pulpit, from which he had so often expounded the word of life.

His sudden and unexpected departure prevents us from detailing any of those feelings, and of that experience which immediately preceded the closing scenes of his life. It is, however, pleasing to record, that the evidences which he afforded of a change of heart, were of so decisive a character, as to encourage the confidence that he has entered into that rest, which is the final and eternal inheritance of every true believer; and that, for him to exchange time for eternity, was to exchange earth for heaven. "I have reason to rejoice," said one of his children to the writer of this account, "that I ever had such a father." Nor is this the only testimony from some of his nearest relatives, to the influence of his conversation and example over those to whom he was most nearly allied. It is for us, who survive him, to follow him so far, and only so far, as he followed Christ; while we cherish the hope, that he is now forming a part of that triumphant assembly, of which it is at once the distinction and the honour, that "they are before the throne of God, and serve him, day and night, in his temple, and that

he that sitteth on the throne shall dwell among them."

May the best blessings of heaven rest upon the family which he has left behind him;—upon the little church which he was instrumental in planting;—upon the minister, who may be called to take the oversight of it, as his successor;—upon every effort that is made for its enlargement and prosperity;—and upon the whole church of God, in every place, and in every part of the world! "Grace be with all them that love our Lord Jesus Christ in sincerity!"

W.

Saffron Walden.

REV. THOMAS LANGDON.

The following is an extract from the Leed's Mercury of October 16, 1824.

"Died, on Tuesday, aged 70, the Rev. Thomas Langdon, more than forty years the pastor of the Baptist church in this town. It is scarcely possible for friendship to write his character in sufficiently measured terms. But the most indifferent observer might be trusted with the pen of his biography. In him the firmest independence of mind combined with the sweetest amenity of temper; and his warmest indignation at what was mean and crooked in principle, was balanced by a most liberal construction of character and conduct. He never reported the tale of calumny. He never trifled with reputation. He never sat the inquisitor on motive. Candour entered into all the elements of his opinions, affections, and decisions. He could not compromise religious sentiments; but he presumed not to condemn those who saw not through his medium. He was devotedly attached to his own community, but knew that all men had an equal right to think and inquire for themselves. All he did, and said, and even looked, was conciliatory. He possessed an unusual facility of drawing all hearts to him. Few have enjoyed a larger share of public and private esteem. But this is no problem. His was the spirit of meekness. His was the religion of love. His pupils cannot fail to remember how winning and persuasive were his arts, how affectionate his counsels; how successful his toils! His people will never forget how he sympathised in their troubles, hung over their sicknesses, resolved their embarrassments, and perplexities,—and how, with venerable looks, and trembling tones, he invited them to the fellowship of the gospel. The loss of such a man, so good, so blameless, leaves a chasm in society, which long must pain the eye, and which Providence, in the continued succession of the excellent and pious, alone can fill."

Review.

The Old Doctrine of Faith asserted, in Opposition to certain modern Innovations, including Strictures on Reviews of the Author's Sermons on Repentance and Faith, published in the Eclectic Review for April, and the Edinburgh Christian Monitor for March, 1823; and also on an Essay on Faith, by Thomas Erskine, Esq. Advocate. By the Rev. James Carlile, Assistant Minister in the Scots Church in Mary's Abbey, Dublin. Bds. 181 pages.

Treatises upon the Life, Walk, and Triumph of Faith, by the Rev. W. Romaine, A. M. with an Introductory Essay, by Thomas Chalmers, D. D. Minister of St. John's Church, Glasgow. 2 Vols. Bds. pp. 372 and 364.

To all who admit, that, in the gospel economy, wherever the gospel is preached and comprehended, there is established an inseparable connection between faith and salvation;—that, considered as an act

of the mind, faith is the very first step which every repentant prodigal must take, in his return to his father's house; and, considered as a spiritual endowment, it is an evidence of distinguishing grace, and a pledge of everlasting glory; the seal of our safety, and the seminal principle of every Christian virtue—to all who take this view of the subject, who consider what infinite alternatives are suspended on the possession, or the non-possession, of this grace or virtue—the question —what is faith? becomes a very interesting and important inquiry. There is, however, an essential difference between the possession of a thing, and a knowledge of its nature. It is our happiness to believe, that many possess faith, and are daily living under its sanctifying influence, who yet are unable to define it, to trace out its various moral relations, or to mark the mode of its operations on the mind; as thousands are sustained and nourished by the food they eat, who know nothing of its elementary properties, or of that process of assimilation by which renovation is carrying forward, and to which they owe their health and vigour. But, while it is with pleasure we make this concession in favour of humble piety, we by no means intend to insinuate, that clear and correct views on this subject, are unimportant. Where personal safety is not endangered, the evidences of it may be impaired: and the harmony of our system of evangelical truth, must be more or less affected, by the views we entertain of that which constitutes its grand peculiarity.

"It is somewhat extraordinary," says our author, "that the nature of Faith, a subject which necessarily lies at the foundation of all just views of scripture truth, is, up till the present day, a matter of doubt and of controversy, not merely among superficial and worldly men, but among the most able and pious divines of the age."

Multiplied, and complicate, are the questions which have been agitated concerning faith. Whether it be a duty, or only a privilege?—to whom its obligations extend?—what is necessary to its possession?—whether the mind be active or passive in believing?—how many sorts of faith are there?—and what is included in the one connected with justification? and so forth, and so forth. It is the last of these questions which is brought under our notice in the present controversy.

What is the *nature* of justifying faith?

On this subject two opinions have chiefly divided the Christian world, which may be branched out into the following particulars.

I. As to the properties essential to its character.

II. As to the faculties involved in its exercise.

And, III. As to the object on which it terminates.

With respect to the first.—By one class of polemical writers, faith is defined to be nothing more than simple *credence*, or an assent to the truths of the divine word; by another, it is contended that *confidence*, *reliance*, or *trust*, is essential to its character. The former place trust among the fruits and effects of faith; by the latter it is identified with the principle. The first class of writers referred to, regard faith as exclusively an act of the understanding, purely an intellectual exercise; those intended by the last, maintain, that it embraces also the moral feelings and affections of our nature—that with the *heart*, as well as with the *intellect*, "man believeth unto righteousness." The direct object of faith, is represented by the first class of Divines to be the word of revelation, considered in the light of a testimony proposed to our belief; those who rank with the last, contend, that God himself, its divine author, as his moral character is there exhibited, and especially *as seen in the face of Jesus Christ*, is the immediate object to which faith is directed, and on which it fastens. Or, to reduce this triple division of the controversy into a single proposition, as our author states it.

"Those who view faith as nothing more than believing the truths of the Bible; and those who view it as including that trust or confidence in God through Jesus Christ, which it

is the manifest object of gospel truth to create and to cherish. To the first class belong Mr. Sandeman and his followers, the two Reviewers* alluded to in the title, Mr. Erskine, Mr. Jones, Mr. Dore, and many others: to the second class belong the fathers of the two established churches of these kingdoms, most of the puritan writers, and among the moderns, Gregory, Dwight, &c."

There is a mode of stating one of the points of the present controversy, (we refer to the last of the three specified,) by which the parties at issue seem to be drawn so nearly into contact, that the line of separation between them is scarcely visible. For example, what difference does it make, whether the object of faith be considered a *person*, or a *proposition*, when the proposition introduces to us the person referred to, as an object of faith? Surely, all that can be believed respecting any person, may be embodied in words, and presented to the mind in a propositionary form. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Now, did any man ever rely on Jesus Christ for life and salvation, who did not cordially credit every word of this inspired testimony? And did any man ever believe the whole of it, in its *full and proper meaning*, who was not found "*looking unto Jesus*," as the object, as well as "*the author and finisher of his faith*." Is it not then, an unnecessary refinement, to attempt to distinguish between the *word of God, and the God of the word*, considered as an object of faith? Just so far as we understand and believe the contents of that blessed volume, we believe in God, for it is full of *Him:* it contains a complete delineation of his character, and a transcript of his mind and will concerning us, and, in proportion as we learn more of *his divine excellencies*, as they are set forth in those sacred pages, will our confidence in all the *declarations* and *promises* they contain, be strengthened and confirmed. For it must ever be borne in mind, that God is not only the *author* of revelation, but the *subject* of it. To open up to us his plans of mercy, and to unfold his moral beauty, constitute its character and design. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "He that hath received his testimony, hath set to his seal that God is true." "And he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us, eternal life, and this life is in his Son."

We may distinguish between God and the Bible, but we cannot separate them; we believe both, or, in the evangelical sense of the term, we believe neither. The Jews professed to believe in the writings of Moses, while they believed not in him who is the subject matter of his writings; but our Saviour told them they were in a fatal error. "Had ye believed Moses," said he, "ye would have believed me, for he wrote of me." Instead, therefore, of viewing the *sacred scriptures*, and *Jesus Christ*, who is the sum and substance of them, as *two distinct objects* of faith; why not consider them as substantially *one* and the *same?* "Faith cometh by hearing, and hearing by the word of God." "That is the *word* of faith," says Paul, "which we preach." "Repent," said our Saviour, "and *believe* the *gospel*." To which may be added, that numerous class of texts, which represent the *truth* as instrumentally employed, by a divine Agent, in sanctification.—"God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and *belief of the truth*." "Sanctify them through *thy truth*, thy *word* is truth." Now, in all these, and similar passages, the object of faith is presented to us in the form of a testimony. In others, however, faith has a more direct personal reference, "Testifying," says Paul, "both to the Jews, and also to the Greeks, repentance toward God, and *faith toward our Lord Jesus Christ:*" and, referring to his own experience, he

* We do not subscribe to the correctness of our author's classification.

declares, "For I know *whom* I have believed, and I am persuaded that *he* is able to keep that which I have committed unto *him* against that day." Also to the inquiries of the Philippian jailor, "Sirs, what must I do to be saved?" the apostles answered, "Believe *on the Lord Jesus Christ*, and thou shalt be saved." Now, in these *two distinct representations* of the object of faith, we have not *two distinct objects*. If we regard Christ as the object of faith, it is Christ, as he is revealed to us in the scriptures of truth, the belief of which is presupposed;—or, if scriptural truth be considered as its object; its lines all meet in HIM, as their common centre; it is "the *truth*, as it is *in Jesus*." The subjects are so interwoven, that the attempt to separate them is as vain as it is unnecessary. To withdraw the transverse lines of the silken web, would be to destroy its texture. The writers professedly at issue on this point, we suspect, are really nearer to each other, than they seem aware of. Such polemical hair-splitting, is of no practical value. We regret to see contention among good men, and able divines, turning on points which, we confess, appear to us to partake too much of the character of logomachy, the most uninteresting and unedifying of all species of controversy; "Doting about questions and strifes of words."

We do not, however, mean, that this remark should be extended to every branch of the question, above stated. No faith, in our apprehension, can be genuine,—whether the *truth of God*, or the *God of truth*, be considered as its object,—from which the idea of confidence or trust is excluded; and in which the affections have no concern. The faith by which we are saved and sanctified, consists not simply, in a conviction of the *understanding* of what is *true*; but in a conversion of the *heart* to what is *right*. Not merely in an *assent* to the *truths*, but in a *consent* to the *terms* of the gospel. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine *heart* that God hath raised him from the dead, thou shalt be saved." For with the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation." To the proposal of the eunuch to be baptized, Philip replied, "If thou believest with all thine heart thou mayest."

If unbelief arose from simple ignorance, it would cease to be criminal; but, in the scriptures, we find it ascribed not to a *deficiency* of *evidence*, but to a *preference* of *error*. "Light is come into the world, but men love darkness rather than light, because their deeds are evil." The aversion of the heart is the cause of spiritual blindness. How else can we account for the rejection of our Saviour, by the Jewish nation? "He came unto his own, but his own received him not."

There was no lack of evidence to justify his claims on their belief. The writings of their fathers had, for ages, announced his approach, delineated his character, and marked the design, and the circumstantials of his appearance—they beheld him of "whom Moses and the prophets did say should come;" they were the astonished witnesses of his miracles; they heard him "speak as never man spake." Why, then, did they not at once believe on and embrace him?

Our Saviour, himself, both states the fact, and solves the difficulty. "And ye will not come to me, that ye might have life. But I know you, that ye have not the *love of God* in you." "Why do ye not understand my speech? *even* because ye cannot hear my words,"—that is, cannot endure my doctrine. The *failure* of evidence was so far from being the cause of their unbelief, that its *fulness* evinced their guilt, and was the measure of its turpitude. "If I had not," said the Saviour, "come, and spoken unto them, they had not had sin: but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." Thus, he who knew what was in man, refers their *rejection of* him, to their *aversion to* him. He traces their infidelity, not to the understanding, but to the heart, and

thereby lays open to us the source and origin of this mighty mischief.

The connection between enmity and unbelief, is not more intimate and essential, than is that between faith and affection. It is, indeed, self-evident, that whatever opposes an effectual bar to the possession of any good, must be removed, ere the blessing referred to can be realized. Disaffection and confidence are utterly incompatible with each other. Esteem is one of the elements of trust. The interest with which we listen to any proposal for our benefit, we know depends much, on the state of our feelings towards the person from whom it comes; and the readiness, or reluctance, with which we yield our belief to any testimony on moral themes, is, likewise, dependent on the state of our moral sensibilities. "Who believed not the truth," says Paul, (referring to the self-deluded votaries of Antichrist,) "but had pleasure in unrighteousness." Men do not perish, for not admitting abstract truth into the mind, but "because they receive not the *love of the truth* that they may be saved." There is a wide difference between a series of mathematical problems, and the gospel of salvation; and a corresponding difference in the operations of the mind respecting them. To understand the former, the exercise of the intellectual faculties is all that is required. To know the latter, (in the saving sense of the term,) we must comprehend its spiritual import, and benevolent design, feel its necessity and importance, delight in its excellence, and appropriate its blessings. But, within the range of these mental exercises, not only the *perceptions* of the *intellect*, but the *emotions* of the *heart*, are essentially included. Unfeeling speculation is not evangelical faith. The moral sense is wanting. The eye may gaze on the form and colours of the peach, and of the rose; but the flavour of the one, and the odour of the other, it can never participate.

We had intended to add some remarks, confirmatory of the remaining position—that *confidence* is essential to *faith;* but we have exceeded our limits, and must not pursue the argument. We can, however, with pleasure, refer our readers to the full discussion of this part of the subject, furnished in the volume before us. Without pledging ourselves to the logical accuracy of every part of our author's reasoning, we think his performance is worthy of an attentive perusal, from which few will rise without benefit, if they read it with the same pious and liberal feeling with which it was written. It bears the marks of an understanding, enlightened and invigorated by biblical study; and breathes a spirit, sanctified and softened by the great principle of which he is an able and an amiable advocate.

The writer has taken both a philological and a metaphysical view of his subject—that which respects the terms in which it is expressed, and that which respects the operations of the mind. With respect to the former, the following extract will be sufficient to show, his general views of the controversy, the course of his argument, and his reasons for adopting it.

"It occurred to the writer of these sheets, in surveying this field of contention, that these doubts and conflicting opinions might arise from that most fruitful source of disputation, the want of a patient examination of the facts of the case. The words of scripture are so many phenomena to be accounted for: and if, instead of patiently examining the phenomena, men proceed to dispute about inferences drawn from them, they may contend for ever without coming to any certain conclusion. His suspicion that this was the true source of the uncertainty, was confirmed by his not having met with any careful critical examination of the original words used to express the idea of faith, or the various applications of them in the sacred scriptures. Most writers have, indeed, adverted to this point; but he did not find it taken up with that systematic persevering spirit of research, which its importance so much deserved. While the words rendered, church, bishop, baptize, &c. and even the Greek article, had met with suitable attention, the meaning of the all-important words rendered faith, and to believe, had very much been taken for granted, or roundly as-

serted without evidence.—He, therefore, proposed to himself to institute an examination of the meaning and application of the words, hoping that he might find a key to all the intricacies of the subject.

"The view of faith, which forced itself upon him in the course of his investigation, (for up till this time he had held the same opinion respecting it which is expressed by Mr. Erskine and his reviewers,) was, that trust, or reliance, or confidence, enters into the very essence of faith;—that belief of a statement is called faith, only when it pre-supposes, and is founded upon trust or reliance on the veracity of some person on whose authority the statement is believed;—that, therefore, the very commencement, or dawning of faith in the soul, is trust or reliance on the veracity of God, producing belief of his declaration in the Holy Scripture;—that these declarations are calculated to induce us to place a more extended confidence in him, because they inform us of such facts respecting him as are adapted to excite our confidence;—and consequently, that the more advanced exercises of faith, are such a trust or reliance on all his attributes, as his revelation of himself in Christ Jesus is fitted and intended to create.

"This view of the subject seemed to the author, to furnish such a master-key as he sought for. It appeared to him to ascertain the moral or holy nature of faith; to indicate its office in the justification and sanctification of sinners, and when the various benefits for which we are encouraged to trust are taken into account;—such as reconciliation with God, the pardon of sin, re-adoption into the family of God, a spirit of adoption, eternal life, preservation from evil: in short, every thing that we need for time and for eternity; it seemed to him to reach the whole extent of the subject, and satisfactorily to explain the paramount importance that is given to it in the word of God."

The second work, the title of which appears at the head of this article, is of a very different character from the one just examined. Though Faith is mainly the ground, or substratum, of both productions, the workmanship of each is so extremely various, as to leave scarcely another point of analogy between them.

Mr. Carlile's work is professedly argumentative and controversial; that of Mr. Romaine, experimental and devotional. In the one, faith is treated of as a doctrine which has been misapprehended and mis-stated by good men; in the other, it is appealed to as a principle, holy in its nature, and of heavenly origin, which requires to be sustained and nourished by divine truth. The former consists of a train of consecutive reasoning, adapted to enlighten the judgment, and to furnish us with correct notions concerning faith; the latter is little else than a reiteration of pious sentiments, calculated to "stir up the pure mind, by way of remembrance."

Hence, the one will extend its interest to a class of readers to whom the other would be tasteless and wearisome. Men of an intellectual character, may take delight in pursuing a question through the windings and intricacies of argumentation, who, with respect to the subject of the discussion, "have neither part nor lot in the matter." But, for the most part, destitute of literary allurements, these Treatises depend for their interest, almost exclusively on those moral sympathies, which indicate the possession of the principle in question. None, we think, can duly appreciate their excellence, but such, at least, as have "tasted of the heavenly gift, and been made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come." To readers of this class, as the eloquent writer observes, who introduces the work—"the evangelical infusion which pervades the whole substance," "the reference throughout to Christ, and to him crucified, will be felt and rejoiced in, like the incense of a perpetual savour." "The precious and consoling truths, which he, ever and anon presents, must endear them to those who are anxious to maintain in their minds a rejoicing sense of God as their reconciled Father. He never ceases to make mention of Christ, and of his righteousness—and it is by the constant droppings of this elixir that the whole charm and interest of his writings are upheld."

But it is not required of us, to explain the nature, or to expatiate on the merits or defects of a work which has been so long before the public. It is only necessary to remind our readers, that the value of the present edition is enhanced, by an introductory Essay from the pen of Doctor Chalmers—a name esteemed alike by the philosopher and the philanthropist, and whose united piety and talents command the admiration of the Christian world.

Christian Excellence considered and improved. A Discourse occasioned by the Death of Thomas Chevalier, Esq. F.R.S., F.S.A., F.L.S. and F.H.S. Surgeon Extraordinary to the King, and Professor of Anatomy and Surgery to the Royal College of Surgeons in London. Delivered at Keppel-street Chapel, June 20, 1824, by George Pritchard. Barfield, Bagster, Holdsworth. Price 1s. 6d. Pp. 55.

PIETY, and literature, and science, are generally contemplated apart, and too often considered as irreconcileable foes. Yet they naturally coalesce, and, when they are found in the same individual, it would be criminal, indeed, not to observe and admire the utility and splendour of their union.

It appears, from the admirable Memoir appended to this discourse, that the late Mr. Chevalier was as much valued in the respectable church to which he belonged, for his genuine simplicity and humility, as he was in the medical profession for his skill and success, so abundantly attested by the honorary titles which were added to his name.

Mr. Pritchard has founded this elaborate and ample discourse, extending to fifty-five pages, on Gal. i. 24. 'And they glorified God in me.' After a brief introduction, he observes, "that we may practically adopt the sentiment contained in our text, it becomes necessary that an *occasion* for its expression should be afforded, and that we should be made acquainted with the *manner* in which it should be expressed." These are the principal points of the discussion.

The OCCASION is given "in the *change* which is effected—the *gifts* which are bestowed—the *influence* which is produced—and the *end* which is accomplished."

The *change* is found to be spiritual — effectual — perpetual — and gracious.

The *gifts* specified are, enlargement of mind—spiritual taste—divine confidence — and benevolent temper.

The *influence* produced, is manifested in obedience to authority—patience in affliction — and perseverance in well-doing.

The *end* is the diffusion of Christian knowledge—the perfection of the human character—and the honour and glory of God.

All these particulars are illustrated in a lucid and edifying manner. The preacher, then, proceeds to consider, in the second place, "in what MANNER such occasion should be improved, and thus the divine glory be expressed." Here it is distinctly shewn, that the work of God must be devoutly contemplated — acknowledged publicly—with prayer on our own account—and, finally, "that respectful consideration, and affectionate remembrance of our Christian brethren, is glorifying God in them."

The remaining twenty-three pages are occupied with a highly interesting account of Mr. Chevalier, in the various characters he sustained in the world, and in the church—concluding with appropriate addresses to the mourning widow and family, the deacons, and other members of the church.

We insert the following extract as a specimen of the writer's manner.

"This influence will, also, produce patience in affliction; and it requires all its efficiency to accomplish this effect. Acquiescence in the dispensations of divine Providence, when they materially derange our comfort, and diminish our enjoyments, is one of the most decided evidences of the reign of grace. This supplies the most satisfactory answer to the inquiry, Lovest thou me more than these? To obtain an exemption, in the present state, from suffering, is neither desirable nor

practicable. 'In the world,' said the Redeemer, 'ye shall have tribulation,' and to faint beneath his righteous rebukes, or become weary of his chastening hand, is what none can escape, unless sustained by the ascendancy of Christian principles, and the influence of heavenly prospects. But, in connection with their powerful agency, even under bereavements the most distressing, and sufferings the most oppressive, we shall be assisted to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.—Shall we receive good at the hand of the Lord, and shall we not receive evil!—When he hath tried me, I shall come forth like gold,'—and, even more than this, 'Though he slay me, yet will I trust in him.' Such reconciliation to the divine government can never be attained by the mere precepts of human wisdom, which, however valuable, to a limited extent, have miserably failed in their presumptuous efforts to subdue the turbulence of human nature, and ease the throbbings of an almost broken heart. No, it is reserved, as the prerogative of divine truth, by its effectual operation, to produce this passiveness in the hand of God, and to shew that, 'Blessed is the man that endureth temptation; for, when he is tried, he shall receive a crown of life.'"

1. *A Catechism of Prophecy: for the Use of Sunday Schools.* Price 3d. Hatchard and Son. Pp. 36.

2. *An historical Connection between the Old and New Testaments: shewing the Types of the former, and their Fulfilment in the latter.* Price 1s. 6d. Hatchard and Son. Pp. 124.

WHOEVER may be the author of these little useful manuals, is fully entitled to our commendation. They discover no inconsiderable exercise of diligence in selecting, and of judgment in arranging their important contents.

The above articles are both catechetical. The inquiries are interesting, and the answers are satisfactory. Such compilations, from large and expensive works, are most beneficial, and merit extensive encouragement: and we shall, therefore, be much gratified should we find that the favourable opinion we have expressed, concerning these two small, but very neat, publications, has induced, in any degree, an increased circulation.

LITERARY INTELLIGENCE.

Just Published.

The Christian Spirit which is essential to the Triumph of the Kingdom of God: a Sermon delivered in Great Queen-street Chapel, Lincoln's Inn Fields, London, at the Annual Meeting of the Baptist Missionary Society, June 16, 1824. By C. Anderson, Edinburgh. Price 1s. Fine 1s. 6d.

The Moral Government of God vindicated, in Observations on the System of Theology taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth. By Isaiah Birt.

News from the Head-quarters of the Independent Army, concerning some Baptist Dissenters who have been discovered using insidious Arts for promoting Sedition and Rebellion among their Troops; or, an Address to the Baptist Members of Pædobaptist Churches, occasioned by a Review in the "London Christian Instructor," or, "Congregational Magazine," for October, 1824. By a Baptist Field Officer. Offor. 8vo. Pp. 16.

Intelligence, &c.

MORAVIAN MISSIONS.

THE Committee of the London Association in aid of these Missions have issued a "Proposal for forming a separate fund for the Moravian Missions in the West Indies." They state that "At Lenox, in the parish of Westmoreland in Jamaica, a grant of land has been offered, accompanied by an urgent invitation to the brethren to establish a new station there: and not only the gentleman who has made this offer, but other neighbouring proprietors are willing to supply such materials for requisite buildings as the country affords. It is calculated that around this spot, there are from 3000 to

4000 negroes (besides others) who will thus be brought within the reach of the gospel, and who are, at present, removed to a distance of above twenty miles from the parish church, and twenty-five or thirty miles from any other Missionary Station. Thus destitute of the ordinances of religion, these poor creatures are sunk in ignorance and barbarism: yet, when any occasional opportunities have been afforded, they have shewn great readiness to attend the worship of God, and have, in several instances, appeared to be powerfully affected by it. The necessary expense of establishing this station, in addition to the local supplies, is estimated at more than £1,200.

"In the island of Antigua above 1800 of the offspring of Christian Negroes are left destitute of education, from the want of school-rooms in which they might be congregated, the chapels being occupied, throughout the Sabbath, by successive crowded audiences of adults, of whom, above 12,000 attend the ministry of the brethren in that island. It is, therefore, earnestly to be desired, that at some of the settlements, school-rooms should be erected, and that at the principal station at St. John's, the capital of the island, the present chapel should be converted to that use, and a larger chapel erected, the existing one being totally inadequate to accommodate the many thousands who attend the service there. The only present remedy, namely, successive services throughout the day, severely tries the strength of these laborious and indefatigable missionaries, and prevents their paying attention to the children, whom they would otherwise collect and instruct in a Sunday school.

"Upon this object about £1200 might also be most usefully and economically expended, and the Committee have great pleasure in stating, by way of encouragement, that a few individuals of the Society of Friends, have kindly contributed above £100 towards the erection of school-rooms in Antigua."

Some extracts of letters in confirmation of these statements were also sent us, but want of room prevents their insertion.

New Places of Worship Opened, &c.

On March 7, was opened, in the village of Hawkinge, near FOLKSTONE, Kent, by John Clark, a place for divine worship. The attendance has been ever since regularly very good; a Sabbath School of nearly 60 children has been formed; and the prospects generally such as to afford great hopes of future usefulness. The village is central to many others, and it is pleasing to behold the little groups of villagers coming from the surrounding hamlets, to assemble in this newly erected dwelling-place of Mount Zion. "May the Lord, who despiseth not the day of small things, *there* command the blessing, even life for evermore!"

The Eighteenth Half-yearly Meeting of Ministers, connected with the Association for the Isle of Ely and its vicinity, was held at ISLEHAM, on Wednesday, June 16. The friends and brethren present were greatly refreshed and strengthened, by the pious discourses delivered by Messrs. Johnson, of Wickham-brook, Green, of Bluntisham, and Sheppard, of Burwell. A collection was made in aid of the London and Baptist Missionary Societies, amounting to £6 10s.

On the following morning, about six o'clock, the ministers and several friends assembled for prayer, when tenderness seemed to possess every heart, and joy to beam on every countenance.

The Rev. R. Owen was ordained at HOLYWELL-MOUNT Chapel, London, on Friday, June 25. Mr. Brown, of Cheltenham, began with prayer; Mr. James delivered the introductory discourse, and proposed the usual questions; Mr. Platt, the pastor of the place, offered the ordination prayer; and Mr. Young, of Margate, delivered the charge. The interesting services were concluded by Mr. Mather, of Beverley.

On Thursday, July 8, Mr. William Davies, from the Stepney Academy, was publicly recognized as the pastor of the Baptist church at HAILSHAM, near Lewes, Sussex.

Mr. Press (Independent), of Heathfield, commenced by reading and prayer; Mr. Puntis, of Battle, delivered the introductory address, and asked the usual questions. Mr. Griffin, of London, (in the absence of Dr. Newman, who was prevented by domestic affliction,) offered up the ordination

prayer, and delivered an affectionate address to the pastor, from Lam. iii. 24. Mr. Foster, of Uckfield, made some appropriate remarks in preaching to the people, from 1 Thess. v. 12, 13. The other parts of the service were conducted by Messrs. Chapman, of Herstmonceaux, Kerby, of Lewes, and Hughes, of Stoke Newington Chapel, (Independents.)

THE SOUTHERN ASSOCIATION met at Southampton, Sept. 14 and 15.

On Tuesday evening, brother Mileham preached from Phil. i. 21.

On Wednesday morning, half-past six, several brethren prayed, and brother Tilly preached from Eccles. vii. 14. At eleven o'clock, brother Miall preached from 1 John iv. 19 Evening, half-past six, brother Clare preached from Isa. xxxiii. 2. The scriptures were read, and the devotional services of this interesting meeting were conducted by the brethren Clay, Burnett, Futcher, Young, Neave, Adkins, Franks, George, and Draper.

The next Association to be held at Salem Chapel, Portsea, on Tuesday and Wednesday in the Easter week. Brother Bulgin is expected to preach on the Tuesday evening. Brethren Clare and Yarnold will preach on the Wednesday morning, and brother Draper in the evening.

THE CAUSE AT STAINES.

Letter from Rye, Sussex.

DEAR SIR,

After reading the intelligence from *Staines*, in our Magazine for this month, I recommended the case to the notice of our Missionary friends, who immediately voted FIVE POUNDS *for the assistance of the Baptist cause at Staines and its vicinity.* The enclosed is a draft for £5, on Messrs. Willis, Percival, and Co. Bankers, London; which we have sent to you, with our earnest prayers, that the Lord may bless the means you have been directed to undertake for his own glory in the conversion of sinners, and that people in *Staines*, and its neighbourhood, may be formed for his praise.

I remain yours respectfully,
ANDREW SMITH.

Rye, Oct. 20, 1824.
To the Rev. Joseph Ivimey.

Advertisement Extraordinary!

From the "Times" of the 16th ult.

"WILLIAM TUNBRIDGE requests the Deists, Atheists, and Materialists, as they style themselves, NOT TO TRANSMIT to him any further SUBSCRIPTIONS, as from this period he declines all connexion with them.

House of Correction, Coldbath-fields, Oct. 13, 1824."

This person is one of the young men who were employed at the shop of Mr. Richard Carlile, to vend his blasphemous publications; and who, on his trial, manifested the most insolent and hardened spirit. May we not hope that "God has given him repentance to the acknowledgment of the truth," and that "he has recovered himself out of the snare of the devil."

NOTICE.

THE ordination of the Rev. Thomas Pryce, at Devonshire-square, on Thursday, November 25, 1824.

Morning service to commence at eleven o'clock, when the Rev. W. Newman. D.D. will deliver the introductory discourse.

The Rev. Thomas Edmonds, M.A. of Cambridge, will give the charge.

Evening service to commence at six o'clock, when the Rev. F. A. Cox, M. A. is expected to preach to the people.

Calendar for November.

5. Full Moon VII. 43 aft. Too far north to pass through the Earth's shadow.
8. Moon passes Saturn XI. 15 morn.
11. Herschel south III. 49 aft. Altitude 15°. 15′.
13. Moon passes Jupiter IX. 45 morn.
20. Moon passes Mercury VII. 15 aft.
20. New Moon VIII. 1 aft. Too far south to cast her shadow on the Earth.
20. Mars passes within 57 minutes of Herschel.
21. Sun between the Earth and Mercury at Noon.
23. Moon passes Venus VI. morn.
24. Moon passes Mars X. 30 morn.
26. Ceres south VII. 27 morn. Altitude 51°. 25′.
26. The Earth (as to longitude) between the Sun and Saturn II. 30 aft.

Irish Chronicle.

Our readers, we doubt not, will feel much interest in the statements contained in the letter sent us by Mr. Davis. The public meeting, to which it refers, was held in the Record Court of Clonmel, and was intended to promote the great cause of scriptural education. An enlarged and very interesting account of the discussion which took place, was reported in the "Constitution, or Cork Morning Post;" from which we would largely transcribe, but our confined limits will not permit. The speeches delivered were able and spirited: some, that were opposed to a scriptural education, were deserving a better cause; but great is the truth, and it must prevail.

To the Secretaries.

Clonmel, Sept. 23, 1824.

My dear Sirs,

The past has been the most memorable day I have witnessed in this town. A warm and animated debate has been publicly held in the County Court, on the propriety of giving the Holy Scriptures, without note or comment, to the rising generation; and I have enjoyed the felicity to address the word of God to a number of Roman Catholic priests, and the most respectable Roman Catholic inhabitants, as well as Protestants, on this most important subject,

You are aware, by the papers sent to Mr. Ivimey and Mr. Penny, of the proceedings in Cork, when the Honourable Mr. Noel, and Lieut. Gordon received the unexpected opposition of the most leading Roman Catholic orators in the country.* A meeting was advertized for the 21st instant, in this town, to form a Society, Auxiliary to the London Hibernian; Mr. Noel and Lieut. Gordon attended, to explain its objects, but so much clamour was raised by a mob, that came for the purpose, that the meeting was obliged to be adjourned to yesterday. It was determined that admission should only be obtained by tickets, at sixpence each, and the Mayor of the town and armed police kept the outside door, to prevent the ingress of disorderly persons. From 400 to 500 persons were collected in the Record Court, who listened with attention to Lieut. Gordon and Mr. Noel, while they went through their details: but when a motion was proposed for the adoption of the meeting, it was strongly opposed by a considerable party of Roman Catholics, that had obtained tickets to attend for the purpose.

This produced a request from the Chairman, (Counsellor Sankey,) to know the cause of the opposition; and leave being freely given, a priest of the town, (esteemed the most liberal among them,) got up, and strongly opposed the instruction of the lower orders in the scriptures, in any other manner than is approved by the Roman Catholic church. He was shortly replied to by a neighbouring clergyman, who expressed some sentiments on the subject of proselytism, which gave considerable offence, and were calculated, (though quite unintentionally,) materially to injure the cause he designed to serve.

I then requested permission to address the meeting in reply to the priest, and was heard with marked respect and attention for about three-quarters of an hour, while I advocated the scriptural instruction of the rising generation; particularly by an appeal to the direction of the word of God. I carefully read, and endeavoured to impress upon them, a serious regard to the following passages, Deut. iv. 1, 2, 9. vi. 6—9. xi. 18—21. Psalm cxix. 9. Prov. xxii. 6. Eph. vi. 4. 2 Tim. iii. 15, &c. Prov. xxx. 6. Rev. xxii. 18, &c.; and, with respect to proselytism, I assured them it was not our principal aim to make the Catholic children Protestants; we had an higher object in view, and were mainly concerned to instruct them, that the scriptures were the pure word of God, able to make

* See the following letter from the Rev. Mr. Briscoe.

wise to salvation, &c.; and, though I was a Dissenter, and a Baptist, and, of course, desired to see my own principles prosper, I was content to impress such scriptures as John iii. 16. 1 Tim. i. 15. Eph. ii. 8, 9, upon the regards of the children; and if they attended to these, I was not afraid for my own peculiarities; and, if Roman Catholics really believed theirs to be the religion of the Bible, I thought they would not be afraid to adopt a similar conduct, &c.

I was universally applauded at the conclusion of my address, and the priest rose again to reply, and was, I have no doubt, thought by his party to have the advantage of us. He was followed by another priest, in a set speech, that was extremely clever, and highly applauded by his friends. And then Mr. Noel rose to reply; but, after he had proposed a question, or two, to the first priest, to ascertain from him, if he could, the precise doctrine of the Roman Catholic Church, respecting tradition, the priest refused to hear more, and called upon all the Roman Catholics in the place to come away! This ended the debate, and, after a little further business was transacted in forming the Society, the meeting separated. An immense mob was outside, shouting during the whole meeting, and I was hooted, by hundreds, through the street, when I came away, and stones and dirt thrown after me; and, just afterwards, a shower of stones was thrown at the carriage of a titled lady, who had Mr. Noel and Mr. Gordon with her. One stone struck her ladyship, but no serious injury was done. I will send the paper, with the speeches, as soon as they are published, to Mr. Penny, from whom I hope you will see the whole account.

Satan rages greatly, for he seems to know his time is short; but Jesus has said, "Lo, I am with you always." This is my encouragement.

I am,
Your obedient servant,
STEPHEN DAVIS.

To the Rev. Mr. Ivimey.

Cork, September 10, 1824.

MY DEAR BROTHER,

It will afford you pleasure, I am persuaded, to hear that I have been enabled to make some humble efforts, to advance the interest of the Redeemer, in this benighted country. I have many things to write, and, therefore, must not occupy my paper with a lengthened exordium, but proceed at once to a statement of particulars.

July 6th.—I left Cork this morning, for the purpose of visiting the schools, and proceeded as far as Dunmanway, and visited the school at Inch. Found on the list 60. Present, 45. Reading in the First Spelling, 9; Second Spelling, 17; Scriptures, 19. Writers, 20; Cipherers, 10.

July 7th.—Having borrowed a horse of a friend at Dunmanway, I proceeded to Bengour, and inspected the school there. Found on the list, 35. Present, 25. Reading in the First Spelling, 9; Second Spelling, 4; Scriptures, 12. Writers, 10. Cipherers, 3.

8 children repeated 3 chapters.
5 ..... 4 ditto.
4 ..... 5 ditto.

A few weeks ago there were 70 children in this school, until it was visited by the priest, who drove almost the whole of them away; half of them, however, soon returned again, notwithstanding his fulminations. After inspecting this school, I went forward to Bandon, where a man had been sent to return with the horse to Dunmanway.

July 8th.—Visited the school at Brookfield. Found on the list, 20. Present, 17. Reading in the First Spelling, 5; Second Spelling, 10. Scriptures, 2. Writers, 4. This school is the smallest under my inspection, and I have some doubts as to the expediency of continuing it; however, I would recommend that nothing be determined respecting it at present.

From Brookfield I rode to Shannon Vale, and inspected the school there. Found on the list, 62. Present, 49. Reading in the First Spelling, 12; Second Spelling, 17. Scriptures, 20. Writers, 32. Cipherers, 17. In the evening I preached at Cloughnakilty, to upwards of one hundred people, who were assembled at about two hours' notice.

July 9th.—Preached this morning at Ring, a village about four miles from Shannon Vale, to a small congregation, composed of Protestants and Papists; and, in the evening, to a numerous audience, at Cloughnakilty. In this vicinity there are numbers of Protestant families, in a state of ignorance almost incredible. After promising to spend a week in itinerating amongst them, as soon as possible, I returned to Cork on the 10th inst. and preached twice the next day. Our schools in

this part of the country are, I think, upon the whole, in a flourishing condition. They are greatly harassed by the priests, who are becoming every day more active, and decided in their opposition; they seem to be wrought up to some mighty effort; and to the expectation of some decisive event. Next year we are all to be Roman Catholics, and mass is to be performed in all the Protestant churches. So the priests prophesy, and the people love to have it so; but "the Lord reigneth." I have before me a wide field of operation. Oh! that I may be enabled to cultivate it with diligence and success.

For several weeks after my return from this inspection of the schools, I was occupied with the affairs of our little church in this place. It is yet in its infancy, and requires more attention, at present, than will be needful when it is more matured.

On the 20th of July, Brother Davis arrived in Cork, and remained here until the last day of the month. He preached the annual sermon for the Society, at our place, on the evening of the 21st, when a collection was made, amounting, I think, to something more than two pounds. During the whole of his stay, we were busily employed in collecting the annual subscriptions. Brother Davis is a man greatly and deservedly beloved. Our acquaintance is very recent, but I feel my heart knit to him, and I trust that our mutual correspondence will be beneficial to ourselves, and subserve the interests of the Baptist Irish Society.

August 10th.—Attended a meeting of the Cork Auxiliary Bible Society, and moved the third resolution. This meeting, which was held to receive a deputation from Dublin, was highly interesting, and the attendance was numerous and respectable.

August 17th.—I left Cork this morning for Shannon Vale, to spend a few days in itinerating in this vicinity, as I had previously engaged; and preached in the evening at Cloughnakilty, to a very numerous, respectable, and attentive congregation.

18th.—Employed the former part of this day in visiting several Protestant families in the contiguous villages. Was powerfully affected at the extreme ignorance they betrayed; it is, indeed, almost incredible. One very old man, and a Protestant too, tottering on the brink of the grave, declared that he never heard, till lately, that he must be saved by Christ alone, without doing any thing himself. The generality of them have not attended public worship for years past. The young people, of the age of 18 or 20, have not been within a church half a dozen times in their whole lives. They are so destitute and neglected, that they are actually going over to mass, one after another. They are as sheep not having a shepherd, and no man careth for their souls. In the evening I preached at Dungarvin, one of the villages referred to. On my arrival, I found a barn full of people, not at all less than seventy, to whom I spoke from John iii. 7. On these occasions, I may be said rather to talk to the people, than to observe the formalities of a methodical discourse. There is no getting at them but by talking to them in a familiar manner.

19th.—Having heard that Colonel T———, of T———, would encourage preaching there, we yesterday addressed a note to him, stating my readiness to preach, and requesting his concurrence. He replied by informing us, that he had submitted our note to the clergyman, who would send us a further answer. This morning we rode over to T———, and called on the clergyman, but could not see him. On our return, however, we found a note from him, stating, that he could not concede to our proposal, lest the Bishop should be displeased. In the evening I preached to a good congregation at Shannon Vale, and hope yet to preach at T———, without applying for his lordship's license.

20th.—While preparing this morning for an excursion to Ring, a female, with considerable agitation, announced the arrival of two priests in the school-house. I was glad that I happened to be on the spot at this time, and, followed by Miss S———, her brother, and several others, I proceeded to the school-house, and was informed by the reverend gentlemen, that they came to make certain inquiries respecting the school, by virtue of his Majesty's commission. An appeal was made to me, as Inspector of the school, whether or not the investigation should be permitted; to which I immediately replied in the affirmative, assuring the priests, that there was not any thing we wished to conceal. I caused them to repeat the questions, sentence by sentence, and the school-master to write them down, and also the answers given to them, that we might have such a document to refer to, should it ever be necessary. After their departure we proceeded to Ring, where I preached

in a barn to about forty people, several of whom were papists. This village, I am told, has been without a church, and entirely destitute of the means of religious instruction, for several ages. In the evening I went to Cloughnakilty, with the expectation of preaching there, according to previous engagement, but was disappointed. A woman in the house where we were to meet, was seized with a dangerous fever, and it was thought most prudent not to assemble a congregation, under such circumstances. But that the opportunity might not be altogether lost, I lectured at a friend's house to a select party. In addition to these efforts, I have preached once a fortnight at Passage, beside my stated engagements at Cork. May it please the Lord to give an abundant increase.

Our little church and congregation is increasing. On the 25th of July last, I baptized a young man, brother to Mr. Jordan, who is at Bradford; our place was crowded to excess. I preached from Matt. xxviii. 18—20: the greatest decorum prevailed. Brother Davis, and Brother Hamilton were present, and it was a solemn and refreshing season to many. We have another, who stands proposed for baptism and fellowship, a female, to whom the Lord has been pleased to bless my ministry. She gives the most satisfactory evidence of a work of grace upon her heart. There is every appearance, at present, of establishing a church of our denomination in this city, which, I think, is of considerable importance to the interests of the Baptist Irish Society in this part of the country. My engagement with the church at Cork terminates with the close of the year. I have received a unanimous invitation to the pastoral office, to which, however, I have not yet replied.

I cannot close, without endeavouring to give you some idea of what occurred in this city during the last week. On Thursday, the 9th instant, a meeting of the Ladies' Auxiliary to the Munster Hibernian Society, was held in the County Court-house, at which were present the Honourable Baptist Noel, and Lieutenant Gordon, R. N. The assizes being just closed, Counsellor O'Connell, (the Cobbett of Ireland,) and several of the same stamp, were in town, who attended, and interrupted the meetings, by the most unqualified and obscene abuse of England; of her efforts to improve the moral and spiritual condition of Ireland; and of that sacred volume, which different Societies are anxiously distributing. After four hours contest, the meeting was adjourned till eleven o'clock the next day, when the question of the propriety of a general circulation of the scriptures was proposed to be discussed. This meeting lasted nearly eight hours. The Court-house was crowded to excess. Such a meeting I never witnessed before, nor can you possibly form any adequate idea of it. I shall never forget the feeling it excited, nor lose the impression it produced. Oh! there was a spirit abroad there, that would have rekindled the fires of Smithfield, and forged the fetters of the inquisition. But I forbear. I send you, by this day's post, the "Cork Advertiser," for Saturday the 11th, and Tuesday the 14th, where you will meet with an account in detail. One circumstance, however, is too remarkable to be overlooked. Counsellor O'Connell, in replying to the speeches of some clergymen of the Established Church, noticed their objections to tradition; and, after several remarks, he triumphantly exclaimed, "Where do you get your Infant Baptism from? Scripture is silent on the subject; and you cannot support it without tradition." This I heard myself, so you may depend on its being authentic.

That the Lord may abundantly bless you, and the Committee, and the Society, and all their agents, and prosper their labours, is the earnest prayer of

Yours, in the bonds of the gospel,

JOHN PAUL BRISCOE.

P. S. I have not been out of Cork for the last few weeks, being very unwell, and still under the hands of a physician; but I hope soon to make another attack on the kingdom of Satan. Brethren, pray for us.

☞ THE friends of the Society will learn, with painful feelings, of the very severe affliction of their highly esteemed and worthy Treasurer, Mr. BURLS. He was seized with a fit of apoplexy on Thursday, the 14th ult.; and, for several days, his life was despaired of: there is, at present, some hopes of his partial recovery. An interest in the prayers of all our friends, for his entire restoration, is most earnestly requested.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Anniversary of the Bath and Bristol Auxiliary Society.

The services connected with this Anniversary commenced on Tuesday evening, August 3, with a sermon at Counterslip Meeting-house, by the Rev. Jenkin Thomas, of Cheltenham, from John xiii. 34; "*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.*" The Public Meeting was held on Thursday morning, at King-street Chapel, Rev. J. P. Smith, D. D. of Homerton, in the Chair. After the reading of the Report by the Rev. T. S. Crisp, various Resolutions, embracing the different objects included in the Society's operations, were proposed and seconded by the Rev. Dr. Rippon and Joseph Whittuck, Esq.; Rev. Jenkin Thomas and Rev. Thomas Winter; Rev. G. B. Drayton and Rev. J. Fry; Rev. Stephen Sutton and Dr. Stock; Rev. Mr. Wooldridge and Rev. Mr. Wood; Rev. Dr. Ryland and Rev. Thomas Roberts. In the evening of the same day, Dr. Smith advocated the cause of the Society at the same chapel, from Isa. xlix. 7; "*Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee;*" and on Friday morning, the Rev. Robert Hall preached at Broadmead Chapel, from 2 Cor. vi. 13; "*Be ye also enlarged.*" The meetings throughout were highly interesting—the collections amounted to upwards of £300; and the whole receipts of the year preceding were £752 15s. 11d.

GLOUCESTERSHIRE.

Gloucester, Oct. 12, 1824.

My dear Sir,

Through some mistake, I believe, you were not officially acquainted with the particulars of the Annual Meeting of the Gloucester Auxiliary, held last year at Shortwood. A meeting which, as you may well recollect, imparted great pleasure to all who were present, and was distinguished by the liberality of the church and congregation assembling there, and the collections made in the neighbouring churches.

This year, local circumstances have prevented us from holding our Anniversary before the 6th instant, when we met at Ross, in Herefordshire, by special invitation from the friends of the cause who reside in that town.

The services consisted of a sermon in the morning, and a public meeting in the evening, held, by special permission, at the Town-hall, which was well filled with a respectable audience. The sermon was preached by Mr. Trotman, of Tewkesbury, from John iv. 35—38; who also presided in the evening.

The impressions produced by his discourse, and the addresses of the several speakers, there is reason to believe, will not easily be effaced. At all events, we may conclude, that some gratification was experienced, as a wish was expressed by many, that they might have such a meeting *annually*; and I hope we shall not disappoint them in this respect.

The collections amounted to £13 13s. 10d. exclusive of annual subscriptions, and other contributions.

The gentlemen, for whose assistance we are indebted, and would acknowledge, were, Nathaniel Morgan, Esq. Messrs. Thomas, Trotter, Smith, and the Rev. Messrs. Fry, of Hatch, Williams, Wright, and others.

Every address may be said to have produced some good effect; but your Annual Reports furnished us with the

most powerful appeals. The assembly were grieved at the hindrance experienced in the Translations for want of funds, and deeply affected with the good which had been produced by the preaching of the gospel, and the distribution of the word of God—in the different military stations—the conversion of Brahmins, and others—the living and dying testimonies of the negroes in the West Indies—and the exposition of the ten commandments, as reported by Mr. Burton.

The sum of £1 13s. 6d. was presented, to be applied in support of *Female Education* in India, collected by a little girl, only eleven years old; the idea originated with her, and the amount was made up of contributions of an half-penny per week among her school-fellows and companions.

G. B. D.

AUXILIARY SOCIETY FOR *Part of the Western District.*

The Baptist Auxiliary Society, for Part of the Western District, held its Eighth Half-yearly Meeting, on Wednesday, September 8th, at Prescott, Devon. The services were commenced with reading the scriptures and prayer, by Mr. Horsey, of Wellington, and Mr. Clarke, of Taunton. Mr. Singleton, of Tiverton, delivered a discourse on "The excellency of the knowledge of Christ Jesus," from Phil. iii. 8. Mr. Fry, of Hatch, concluded with prayer.

A public meeting of the Society was held in the afternoon. The Rev. R. Horsey, who presided on the occasion, explained the object of the meeting, in a brief statement of the Parent Society's principal operations. Several important Resolutions were then proposed and seconded by the Rev. Messrs. Claypole, Williams (Independent), Sharp, Fry, Humphrey, Wood, Clarke, Lush, Hawkins, Thomas, Singleton, and Mr. T. Horsey. The Rev. Mr. Williams concluded with prayer.

The zeal and benevolence exhibited by the friends in whose Meeting-house these services were conducted, deserve great praise. Prescott, and its immediate vicinity, once the seat of trade and comfort, continue to rank among the chief sufferers that have been affected, in this part of the country, by the removal of its commerce. Reduced in its population and its means, it was peculiarly gratifying to find, that an ardent attachment to the cause of Missions, assisted them to surmount those local difficulties that, in ordinary cases, paralyze exertion. If the feelings roused into action by such meetings, were the short-lived offspring of temporary excitement, there would be but little cause for gratulation. But there is good reason to conclude, this is not the case, as those Societies, as well as individuals, that have done most to promote the cause of the adorable Mediator, have generally excelled in all the graces that flow from distinguished spirituality. Whilst these pledges of the Saviour's approbation are continued, nothing more is required to prove that the imperative duty of the friends of Missions is to "go forward."

J. S.

Foreign Intelligence.

SERAMPORE.

A letter from Dr. Carey, to Mr. Dyer, dated Calcutta, March 18th, has been lately received, by which we learn, with grateful pleasure, that he has, in some degree, recovered from the effects of his late painful accident. After describing the nature of the injury he had received, and the illness which followed, in terms nearly similar to the account already published, he proceeds.

By the 1st of January, I was able to resume my duties at College again. I was, however, for more than another month unable to read or study any thing which required application. My mind was confused and weak, and my recollection almost extinguished. Through the same mercy, I still survive, and am now nearly as well as usual, except my lameness. For some months I could not raise my foot from the ground, when I sat in a chair, nor move a step without crutches. I can now walk, or rather limp, the length of my room without them, though I find it necessary to use them in going any longer distances. I also suffer much from pain in the limb. I have reason

for thankfulness that I not only had the best medical attendance from the gentleman (Dr. Mellin,) who attended me, but several medical gentlemen of my acquaintance repeatedly visited me. The constant and affectionate nursing which I experienced from my dear wife, and the kind care and sympathy of a large circle of friends, did much towards alleviating my affliction.

During the heaviest part of my affliction, I had scarcely any mental exercises, unless excited by a tendency to delirium: for one or two days I concluded my end to be near; I had no fear of death, nor any exalted joys. The language of David, in the 1st and 2nd verses of Psalm li. was the language of my heart, and I requested these verses might be improved in a funeral sermon for the good of others. I could rise no higher than "A guilty, weak, and helpless worm, on thy kind arms I fall;" or, "Hangs my helpless soul on thee;" but that afforded me a calm, which, in that important season, was of the highest value. I have since more closely examined the grounds on which my soul then rested, and find them, so far as I am able to judge, to be substantial. I began a month ago, to give lectures to the students in Serampore College upon Theology, and once or twice attempted to preach in English, sitting all the time. A violent cold and cough obliged me to desist; but being now restored from the cough, I last week resumed the lectures, and preached in English last Lord's-day evening. I hope I shall be enabled to continue these labours.

NAGPORE.

The following letter, from this station, was written by the same friend who penned that inserted in our last Number. The appeal contained in it, we trust, will not be entirely lost on that class of our readers to whom it refers.

If a person for a moment considers the immense population of this part of the Honourable Company's dominions, ignorant of Christ and his salvation, and numbers of them dying daily without hope of future happiness, that person, if he has the feelings of a man, must weep for their deplorable condition. If we again consider the number of Europeans that reside in and about Nagpore, to the amount of two thousand five hundred, and upwards, according to calculation, men, women, and children, and that these are left without a gospel ambassador, occasioned by the death of the Rev. T. Kirchhoffer, in whom they lost their great friend, and the cause of Christ a warm advocate, and that out of the above number, during the last nine months, death has, on an average, carried off two or three per week, (and surely the lives of our own countrymen are of as great value as those of the heathen,) should a Missionary be sent, whose piety and ability would enable him to labour among Europeans and natives, there is not a doubt remains but he would see the fruit of his labour, and have reason to thank God that his lot was cast in this place. *If my voice would reach to my own country, that land which abounds with Bibles and gospel ministers, I would shout in the ears of those young men whom God has blest with a good education, and grace in the soul, "Why stand ye here all the day idle? there is much work for you in the east; fear no danger, forsake all that is dear to you by the ties of nature or friendship, bring an handful of corn to sow on the plains of Hindoostan."*

Thank God, there is one encouragement, the work is the Lord's: the gold, the silver, and the cattle on a thousand hills belong to him; the government of all things is on his shoulders, and in his own good time, he will send such labourers as will not be ashamed of their work.

It will be pleasing to you to be informed, that our native school commenced on Monday, September 21st. We engaged a schoolmaster at six rupees per month, to teach the Marhatta language. We have now sixteen scholars: and when it is publicly known that the school will be free of expense, I believe six times the number will come forward and request instruction.

Previous to my conclusion on this subject, I wish to mention a circumstance which came under my notice a short time since. While taking my usual walk one starlight evening, contemplating the beauty of creation, my attention was suddenly arrested by a large concourse of natives, beating drums, and shouting, as if they had gained a great victory. As I drew near, to my astonish-

ment I saw twelve men and boys suffering exquisite tortures: some of them had iron spikes through their tongues, the flesh of their arms, thighs, and legs, while others had the blades of knives through their wrists and thighs: but what particularly affected me was, a little boy about eight years of age, with one of the cruel instruments of destruction through his infant tongue, and his mother attending him with a drink of water, in order to give him, when the person appointed to punish had set him at liberty. Alas! alas! it is astonishing what lengths of superstition and idolatry is man fallen into. Well might the poet exclaim:

"Haste, sov'reign mercy, and transform
Their cruelty to love;
Soften the lion to a lamb,
The vulture to a dove."

But what is more astonishing, these miserable sufferers are servants belonging to our own regiment. A person would think, from what they have seen from the manners and customs of Europeans, their understandings should be more enlightened.

SALATIGA, *(Java.)*

Extracts from Mr. Bruckner's Journal, lately received.

1823. Nov. 11.—I was able, on account of a little better weather, to go to a village. I found there a goodly number, to whom I found an opportunity to speak the word. One said, "I have long been desirous to come to you for instruction, but being sickly I cannot come." He listened eagerly to all I told him of Christ's willingness to save him. Returning homeward, I passed through another small village. I spoke to a few people on God's love in Christ.

18th.—I heard of a case to-day, that a native, whose wife had run away from him, declared, that he would have run a muck, if he had not been taught by me. He did not tell this to me himself, but he expressed himself to one of his friends. "While I was going along after my wife, my eyes were continually fixed on my kris (dagger), and I would have drawn it to kill her, had I not had in my recollection the good doctrines I had heard of that European teacher." Thus we cannot know, though our efforts are not always at once attended with entire conversion of souls, how far many a one may be kept back, by the power of divine truth, from gross sins; and even this is a motive for every preacher of the word not to sow sparingly.

19th.—Having entered a village, I came near a house, where I perceived by the noise that there were many people in it; I entered, and found a number of people performing the ceremony over a dead body, which lay next them on a bench. The ceremony itself consisted in pronouncing a prayer by a priest on an offering, which consisted in meat and rice, which they ate up at the side of the dead corpse, whilst they laughed and played. I endeavoured to speak a word to them, reminding them of their own death, and that they must be converted to God, should they be happy after death; but I found little hearing. They made also haste to carry the body to the grave. After this, I went about in search of more people. I found a few, to whom I preached the gospel. Leaving this place, I entered another, in which I had not yet been. I began a little talk with two men, who stood there, and as I turned the conversation on divine things, they became more attentive; in the mean time several more came and stood round me. One asked, what was to be done in order to obtain pardon with God? I read then the passage, John iii. 16, and preached the gospel to them from it. They wondered that I could read their language, and still more at the word they heard.

26th.—According to my custom, I went to a village in which I had found a priest, who seemed to be willing to receive the gospel. I went on a good way in the place, but no people; therefore, at last, I entered to the priest's. He told me, that he prayed to Jesus. He read me, also, some parts of a book of his own, about which he asked my opinion. The passages he read, contained some truths about God, and his perfections. But I observed to him, that such a knowledge of God was of no use to us, if we did not seek his favour and obtain pardon, and making this proposition to appear a truth, he agreed to it. Having spent some time with him, I went to another place, where I found an opportunity for preaching the gospel to another family.

28th.—Entered again a village; I passed by a number of houses, but I

met no people to whom I could have spoken. Passing farther to and fro, I met at last a man, who once had been with me, and who invited me to his house. He was now sickly, and he told me, that he prayed in his circumstances to Jesus; "because (added he of his own accord,) Mohamed can help me nothing, for he is still in the grave." He brought me afterwards to the priest's, not far from his house. I met him at home, and found an opportunity to preach Christ to him, as the only help for a poor sinner. He said, "I mean it, however, sincere in my way." I said, "Though you ever meant so sincere to go to Samarang, and you entered a wrong road, and instead of going in the road to Samarang, you entered the road to Surakarta, you, after all your sincerity, would not arrive at Samarang." I made this applicable to his way of worship, and he seemed to feel the truth of what I had said. He did not, however, show the least rancour towards me. After this, I found again another opportunity to preach the gospel to another family.

Dec. 16th. Went out, and found two men standing before a house. I asked one of them whether he knew God? as his reply was in the negative, I endeavoured to make God known to him, and his will towards sinful man, and especially as revealed in Christ. They heard a good length of time with patience and attention, approving of the truth they heard; though I could not observe that any particular impressions were made on them. Having left these, I found two other men sitting beneath a shed, and I made known the gospel to them. After they had heard for some time, they began to talk among themselves of other things, and I left them. I went about in search of some more people, but found none. I entered then the head man's house, who was at home. He requested me to sit down, which I did. After this I spoke as much as I could on the will and word of God to man; but I could not engage his attention in a proper manner.

17th.—Went to a village, where I entered into a blacksmith's shop, and endeavoured to speak of the gospel to those present; however, the greater part paid little attention, except one or two. I went, after this, further on in the place, and I saw a man sitting in his fore-house. I asked him, whether he knew God? I then made known the gospel to him. He seemed to be much pleased with what he had learned from me. He told me also, that he had read a tract which I had given to one of the villagers; from which he had learned something of the Divine will. After this, I went about in the village, and addressed several people more, whom I found in various huts, and who did not seem to despise the word.

(To be continued.)

PADANG.

Extracts from a Letter from Mr. Evans to Mr. Dyer, dated

Padang, March 20, 1824.

In a letter already forwarded, I mentioned to you, that I had received from the Supreme Government, provisional permission to proceed in the work of the Mission, and was expecting to be very actively engaged, among other things, in establishing and superintending Native Schools: to which object the permission had a particular reference. I shall now state, for your information, what has transpired, and how things now stand, that you may judge what may be expected.

A few months ago I mentioned to you, that all foreigners were obliged to renew their applications for permission to remain, and that I had done so. I likewise informed you, that I had taken the liberty of requesting Colonel R. who was going to Java, previous to his final settlement here, to mention to the Supreme Government, the state of suspense in which I had been kept, by receiving no reply to my former applications; and that I had furnished him with a brief statement of my views and wishes, in settling on the island, referring more particularly to the establishment of schools. The Colonel kindly remembered the request, and procured for me the permission already mentioned. Of this permission I received an official communication on the 16th of January, with a request to lay before the Resident the plans I wished to carry into execution. This request I immediately complied with in a few Remarks upon the establishment of Native Schools in Padang, a copy of which I hope to send you with this. The Resident was pleased to express his approbation of the plan proposed, and desired an estimate of the expense which would be incurred by its adoption. I sent it in, and was gratified by receiving directions to

draw up a prospectus for a general contribution towards the object.

Nearly 700 rupees were thus collected, which, with 227, the remaining balance of what had previously been subscribed, was sufficient to commence with upon a respectable scale.

There is a school here, supported by the Government, for the instruction of the descendants of Europeans in the Dutch language. The school-master is a country-born man, but very unequal to his task. The Resident requested me to undertake the superintendence of this school, which I willingly did, but knowing very little of the language, can do nothing more than attend to the general regulations, &c. The hours of this school are from eight to eleven, A.M; after which the room is appropriated to the use of the Chinese and Nias. The few children that were previously instructed at my house now attend there regularly, with a few others we have since collected. This is the commencement of our Native Schools, under the sanction of the Government. The room will contain seventy or eighty children, but we have not yet more than twenty-four. The parents are very unwilling to send their children. Some trifling excuse is always at hand. The authority of the Resident has but little influence; but this is a difficulty to be overcome by perseverance.

For the Malays, we are going to erect a school-room in the large Bazar, which will contain two hundred children. The ground is selected, and we wait only for materials.

I am doing all I can in the way of preparation, and trust to have strength imparted to persevere through every difficulty.

I have been doing every thing in my power to collect a Malayan congregation, or rather a congregation of the country-born, to attend a service in the chapel, in the Malayan language, the only language with which they are atall acquainted; and last Sabbath had the happiness to see a tolerably good number; but I fear to indulge a hope that they will attend regularly. You cannot have the least idea of the difficulty these poor people make to come to a place of worship. The veriest trifle is to them a sufficient reason for not attending; and not a few of them boldly declare, that the worship of God is a thing of secondary consequence, and must always give way both to the business and pleasures of the world. If proofs were wanting of the aversion of the human heart from God and divine things, the inhabitants of this place would furnish an abundance. Nor is this aversion much concealed. I have heard avowals of hostility to the Divine Being from persons in every condition of life. The depravity of the people is most deplorable. Scarce do I think that the tone of moral feeling will ever be raised by any thing short of that influence which is necessary to regenerate the dead.

HONDURAS.

THE arrival of the Ocean, Captain Whittle, from this settlement, has brought us accounts from Mr. Bourn, dated the 10th of August. He had, a little while before, been laid aside from his work by an attack of the fever and ague, brought on by over-exertion and exposure in superintending the erection of a new building, comprising both a dwelling-house and chapel, the framework of which had been procured from the United States, at an expense very far below what it would have cost on the spot. He was, however, recovering, at the date of his letter, and states, that he is not without encouragement in his labours. One person had been baptized, and there were ten or twelve others of whom he hoped well.

Some further particulars will be found in the following letter from Mr. Fleming, to the Secretary, dated August 9th.

I AM happy to inform you of our safe arrival here, after a most delightful passage of seven weeks. The night we arrived, Mr. P—— and Brother Bourn came on board, and received us with marks of the greatest friendship. We stayed for a few days at Mr. P——'s, until we could obtain a house. Every thing is excessively dear; for our house, which contains a sitting-room and bed-chamber, together not larger than one of the rooms in the Mission-house, and in a very

bad situation, we pay four pounds a month. For a servant they charge from ten to twenty shillings per week. We all feel the effects of the change of climate; I was unable to put on or take off my clothes for three weeks, owing to the numerous boils on my hands. Blessed be God! I am now getting better; had it not been for this, I should have transcribed my Journal for your perusal.

Never did I feel so much of a Missionary spirit, as since our arrival; the scenes of wickedness, ignorance, and idleness, abound in every part of the settlement. The Sabbath is ushered in with a market of meat, vegetables, and fruits; the other parts of the day are spent by the free negroes, some at the grog shops, until intoxicated, others washing their clothes, and the slaves are frequently cutting the timber the whole day. We have been disturbed several nights with jumbus, or wakes, which are held at the death of those negroes who made no profession of Christianity. One was held a few nights since near our house, for an old woman who died. The negroes commenced by lighting a fire, and drinking rum; the boys and girls ran to and fro through the flames: afterwards they beat their paddles (by which they row their boats,) one against another, others were beating drums; some were crying, others laughing, and some singing—they appeared all in confusion. About four o'clock, P. M. one man sung a song; after every three or four words, he struck the paddles against each other; and all joined in the chorus; the assembly then broke up. I asked the reason of their making merry when one of their fellow-creatures died? They replied, that she was gone back to the coast of Guinea, to her relations and friends. Twelve months after death, they visit the grave with provisions and drink, and ask the dead how they do? I looked to England, and blessed God that I was born in that highly-favoured land, where the gospel sounds from time to time, and prayed that these poor creatures may be led into the truth, as it is in the Saviour, by the Spirit of God. Brother Bourn's prospects are truly encouraging; many appear to be "inquiring the way to Zion, with their faces thitherward;" he baptized one negro since our arrival; the poor man is willing to give his all for the cause of God; indeed, he offered to live in a small out-house, for us to live in his house, if we would accept it, which we thought proper to refuse. There are as many as twelve or fourteen more, who have desired to be baptized; and of whose interest in the Saviour there is no reason to doubt. Last evening some of us received the ordinance of the Lord's Supper; it was a solemn, and I trust profitable season to our souls; after which, I endeavoured to show the nature and benefit of this ordinance, to a large assembly. The building of the new chapel goes on well; it is much needed, as the present place is so confined and warm; my clothes on the past night were, after preaching, as wet as they would have been if I had been plunged into a river. Brother Bourn has acted, I think, with the greatest economy in the erection of it. Many of the people here say, that if he had not paid so much attention to it, the expenses would have been more than double. He is frequently at the building from six in the morning until four in the afternoon; very few of the carpenters here work for less than twenty shillings a day. We expect it will be fit for worship in the course of a month, or six weeks. Mr. Bourn proposed his first going to the Shore, to make due arrangements, which proposition we acquiesce in; he expects to leave the latter part of this week, or the commencement of next. Two Mosquito men came, and sat here for some time, last week; they were pleased in being in our company, said that a large house was provided for us on the Shore, and desired to know when we were going. One of them is called Captain Dundee; he spoke English sufficiently plain for us to understand him. I wished to hire him, to get some acquaintance with the language; he engaged to return from the Shore in the course of three weeks. They are a well built handsome race, quite different from the negroes; they have long black hair, cut in different ways, I should suppose, as marks of their different titles and employments. I hope, in some future letter, to give you a more particular account of them.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Norwich, Collections and Subscriptions, by Rev. James Upton	152	15	6
Bristol and Bath, Auxiliary Society, by Mr. John Daniell	200	0	0
Cornwall Auxiliary Society, by Rev. Edmund Clarke :—			
Falmouth 43 15 1			
(besides £10. previously acknowledged)			
Helston 22 13 11			
Penzance 42 15 7			
Redruth 31 8 6			
Truro 43 15 5			
	184	8	6
Colchester, Collections and Subscriptions, by Rev. J. Hargreaves	19	7	4
Thrapston, Ditto Ditto by Mr. J. J. Stevenson	22	10	0
Quarterly Subscriptions at Fen-court, by Mr. Mundy	1	7	10
Sodbury, Collection, by Rev. W. Southwood	3	6	3
Monmouthshire, Auxiliary Society, by Rev. M. Thomas	73	8	9
Crayford, Female Association, by Mrs. Smith	5	5	0
Chalford, Collection, by Rev. James Deane	2	6	0
Worstead, Collection and Penny Subscription, by Rev. Joseph Kinghorn	14	0	0
Lincolnshire, &c. by Messrs. M'Pherson and Sutton :—			
Gainsborough 5 12 2½			
Boston 13 6 6			
Lincoln 20 15 2			
Collingham 13 8 10½			
Newark 26 7 6			
	79	10	3
Dunfermline, Association for the Support of Native Preachers, by Mr. Dewar	10	10	0
Gloucestershire, Auxiliary Society, by Mr. R. Winterbotham	35	0	0
Mrs. Copeland, *Waterford*, by Rev. T. Clarke ..... Donation	4	11	8
Rev. H. Clark, Navenby, Lincoln, by Rev. W. Nichols, Ditto.	5	0	0

TRANSLATIONS.			
E. ..... by Mr. Burls ..... Donation	5	0	0

N. B. We are requested to state, that the Treasurer of the Birmingham Auxiliary has received as under :—

Cosely, Collection	13	0	0
Upton, Penny-a-week Society	3	0	0
T. B. for the Translations	5	0	0

FEMALE EDUCATION.			
Nailsworth, Female School, by Miss Ryland	15	0	0

TO CORRESPONDENTS.

We have been informed that the Sums acknowledged in our September Number, from the West Yorkshire Assistant Society, as from Bridge House, Spring Head, Oxenhope, and Haworth, should have appeared in one Sum, thus,

Haworth, 2d Church Branch Society ..... £60 18*s.* 7*d.*

J. BARFIELD, Printer, 91, Wardour-Street, Soho.